The Missionary Herald

VOLUME CIII JANUARY 1907 NUMBER 1

A HAPPY New Year to all in the American Board circle: to the missionaries on the field; to their families in the mission compounds; to the mission churches and the communities of which they are the light; to the boys and girls in our schools; to the young men and women in our colleges and seminaries; to the sick in our hospitals and the children in our orphanages; to native pastors, teachers, colporters, Bible-readers; to the missionaries on furlough or retired from active service; to the pastors and people of our home land churches; to the Sunday schools and Christian Endeavor Societies; to the mission study classes and the auxiliaries and prayer circles; to the Student Volunteers and the missionaries under appointment; to the Corporate Members, the officers of the Board, the office workers, the Prudential Committee, and the co-operating committees; to our valued colaborers in the Woman's Boards; to the Deputation and the secretaries on their tour — to all our beloved constituency, a glad New Year! And may it be a great year, this 1907 — a year of fresh devotion, of larger outreach and ingathering, a year of the right hand of the Lord among us!

New Year's Greetings

CHANGES in the appearance and make-up of this magazine announced in the last issue speak for themselves in the present number. It is hoped they will meet with general approval; that old readers will find what they prized and new readers be attracted by the new dress and the rearrangement of matter. After all, the great attraction now, as heretofore, must be the story that is to be told, the fresh witness from many lands that God *is* in Christ reconciling the world to himself. For the task of discerning and reporting this stupendous fact may some of the broad sympathy, quick appreciation of faith, and eager zeal for the gospel which have characterized the editing of the *Missionary Herald* the past twenty-eight years descend upon him who succeeds to the post of watchman upon the wall.

The New Missionary Herald

A NEW department, styled The Portfolio, begins with this number. In it are to be gathered little stories, single incidents, striking facts, significant statistics, flitting impressions such as are bound to be of interest to everybody. They are often lost out of sight in the places where they first appear — missionary books and magazines, newspaper articles and private letters. Gathered into The Portfolio they may be looked over, refreshed in the memory, and brought out in sermon, or prayer meeting talk, or in the day's conversation. What appears in The Portfolio will be worth telling again.

The Portfolio

DISTRICT Secretaries Creegan and Hitchcock are pushing their tour industriously. Word has come of their visit to the Austrian Mission and to Bulgaria and of a week in Constantinople. The latest point at which we can report them is Smyrna, on their route through the Western Turkey Mission. Secretary Barton left Boston December 14, and sails from San Francisco the 21st. He plans to have a few weeks in Japan before the other members of the Depu-

The Absent Secretaries

tation overtake him and they proceed to Shanghai.

A Delayed Number

WE regret to begin the new year with a belated issue, but a stevedores' strike prevented us from getting the type in time to go to press on the appointed day. We trust our readers will excuse the delay, and enjoy the new face of type sufficiently to be glad we waited.

Death of Dr. Pease

THE death of Rev. Edmund M. Pease, M.D., of Micronesia, at Claremont, Cal., November 28, calls for fuller notice than can be secured this month. In the next issue we hope to have a likeness of his face and a sketch of his life work.

The Haystack Meeting in New York

PRESIDENT CAPEN'S contribution to this number is good reading indeed. It is exhilarating to find men of business rising to face their obligation to the modern missionary enterprise and to meet it in the spirit of prayer and solemn devotion. With such men as Dr. Capen, W. J. Schiefflin, Mornay Williams, Eben D. Alcott, John S. Huyler, John R. Mott, Robert E. Speer, John B. Wood, J. Cleveland Cady, and Hon. Henry B. McFarland on the committee to devise and execute plans for the new movement, there is no question that something will be done. Here is a fresh object for prayer and a new stimulus to work.

Renewal of Subscriptions

IS it a little late to speak about renewing subscriptions to the *Missionary Herald* for 1907? We wish it were behind time; that every last year's subscriber had already sent in his renewal, and that long lists of new subscribers (individual subscriptions 75 cents a year; in clubs of ten to separate address 50 cents each) were now in hand. Instead of that we are waiting yet for many returns. Our hope is to make a large advance this year in the number of readers; first of all, let us keep those we have now. We venture to think no magazine gives more for the money than the *Missionary Herald*, and no other fills its place. He who fails to read it cannot keep abreast of the foreign missionary work of our Congregational churches, while one who follows it month by month will never be ignorant of what is being done in the twenty missions of the American Board. Moreover, he will continually get glimpses here and there over the whole missionary world. If you have not done it already, please send your renewal (or subscription) at once to John G. Hosmer, 14 Beacon Street, Boston.

Bishop Schereschewsky's Death

A NOTABLE figure passed from the missionary world with the death of Bishop Schereschewsky at Tokyo, October 14. The great service of this distinguished servant of Christ was in opening the Bible to the Chinese. The prodigiousness of his labors is emphasized by the fact that he was for long years almost totally paralyzed, and was able to use only the middle fingers of each hand on his typewriter. Yet he succeeded in translating a Mandarin Bible, the New Testament in collaboration with others and the Old Testament alone. He took up after this the Easy Wenli translation of the whole Bible; still later he went over both these versions so as to make them reference Bibles, and they are the first reference Bibles made in any Chinese dialect.

A Silver Anniversary

AT the Constantinople Bible House, October 1, they celebrated the twenty-fifth anniversary of the arrival of Mr. and Mrs. W. W. Peet. For this long period Mr. Peet has performed with distinguished success the responsible task of treasurer of our Turkish missions. A delightful afternoon was had, with speeches by Drs. George Washburn and H. S. Barnum and the presentation of substantial gifts. The most unique of these gifts was a rich volume, entitled, "A Book of Friends," containing personal messages from a

host of friends in Constantinople, the Board's four missions in Turkey, and from former associates now in America.

The Herrnhut Conference

THE little German town of Herrnhut, where Zinzendorf lived and where the Moravian Church administers its missionary work, is a natural gathering place for all lovers of missions. Dr. A. W. Clark, of Prague, writes us that 200 guests, representing nine German foreign missionary societies and including university professors and students, pastors, missionary secretaries, and missionaries, were welcomed to the historic town in October for a missionary conference. The sessions were occupied with carefully prepared papers upon such subjects as "The Influence of Missions of the Nineteenth Century upon Theology in Germany," "Faith and Calculation," "The New China and Education," and "Islam and Missions." There were also popular addresses and section conferences, and all in all it was a notable rally of missionary forces.

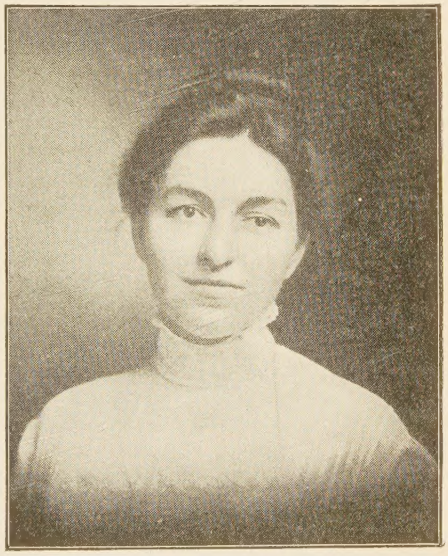
The Haystack Centennial Volume

THE full report of the ninety-seventh Annual Meeting of the American Board, including the Haystack Centennial meetings, is now in press, and will be ready soon. This volume will contain some sixty-five addresses by the pastors, secretaries, and missionaries who spoke at Williamstown and North Adams. So far as possible they will be verbatim reports, and there are only a few instances where the addresses of the leading speakers cannot be secured for publication.

The book will have 350 to 400 pages, octavo, with an attractive binding and eight full-page cuts. It has been decided by the officers of the Board that subscriptions will be received for this volume at $1 each up to January 1, after which the price will be higher. At present about 1,250 copies have been ordered. Two close friends of the missions have also subscribed for copies which are to be presented to every missionary family in India and Japan. Perhaps others will follow their example and supply the missionaries in all the other stations of the American Board.

A New Recruit

ONLY one new recruit can be reported on this opening month of the year. Miss Grace Adeline Funk was born in Audubon, Io., and her studies were pursued in the high schools of Carroll and Manning, Io., and the Moody Bible Institute,



MISS GRACE A. FUNK

Chicago. Subsequently she was engaged in newspaper work in Rogers, Ark. She brings the highest recommendations as to capacity for service. She became a Student Volunteer somewhat more than a year ago. She is designated to the Foochow Mission, and it is expected she will be associated with Miss Chittenden in the girls' school at Ing-hok, where there will be an abundant opportunity open to her for the exercise of her abilities. She sailed from San Francisco November 20, in company with the Misses Bement, who were returning to the same mission after furlough in this country.

Our Loss in Central Turkey

THE last number of the *Herald* recorded the shocking news of Rev. Charles S. Sanders's death by a fall from his horse at Aintab, October 25. Elsewhere in this number will be found a careful appreciation of his character and work by a missionary associate. President Merrill, of Central Turkey College, furnishes in an "Aintab Bulletin" interesting particulars as to the funeral service: the bearers were college students; at the church Professor Bezjian, Dr. Shepard, and Rev. M. G. Papazian spoke of the rich gifts and graces of this many-sided missionary. All voiced the prayer that God would raise up a successor for the work so suddenly dropped. Rev. Dikran Rejebian, pastor of the Third Church, which Mr. Sanders attended when in Aintab, conducted the service at the grave. So they laid him in the college cemetery, in the place which he long ago marked out, beside the grave of his wife.

Sorrowing as a Christian

WE regret that the letter received from Dr. and Mrs. Arthur Smith thanking their many friends for sympathy expressed in their great bereavement is too personal to be put in print, for it is a beautiful expression of mingled joy and sorrow over the tragic drowning of their son Henry. Dr. Smith traces with tender love and firm faith the way of Providence as it has been revealed in the years of their son's life. One quotation will indicate the character of the whole: —

"We coveted him for mission work, but we held our peace. And he was sure he was 'not fit.' One of his parents said one day, 'Dear Lord, if thou shouldst call thy boy to work in the darkest corner of Africa and we never see his face more — "Thy will be done."'

"Slowly, gently, gradually it came, but the decision was final. *He must help China.* He did not see the mighty undertow that brought him into that harbor. Years before, the women of our Chinese church had set their hearts on it, and had taken 'no rest' and given God no rest about it.

"The mission heard with joy, and at the last meeting held out loving arms of welcome to him and to Lucius Porter, his life-long friend. We fondly thought there might be another David and Jonathan in the North China Mission, 'two hearts that beat as one,' but 'my thoughts are not your thoughts.'"

Another providence is seen in the fact that Dr. Smith and his wife were together when the news came, together for some days' rest on the heights of Kuling, where with a few friends, the majestic beauty of the scene, long invigorating walks, and precious comradeship they quieted their sorrow and faced anew the diverging lines of service to which they soon went down.

The 1907 Almanac

DO you ever wish to know where a mission station is, or how to pronounce its name, or who are the missionaries there, or how many foreign missionary societies there are in the world, or what are the results of the year's work, so far as figures can show them, anywhere in particular or everywhere in general over the missionary field? If so, why not get the American Board Almanac for 1907? It is just out, and surpasses its predecessors in attractiveness. The results of twenty-two years' experience show in the skill with which this number is compiled. Letters which come from other missionary societies and from students and experts in missionary matters indicate what value is put upon this handbook by those who are best able to judge. But any one can see that it is attractive, and every one can find something in it that he will be interested to know. Our advertising pages give particulars as to price, etc.

The Goodell Memorial

THE proceedings at the seventy-fifth anniversary of the arrival of Dr. William Goodell at Constantinople and the establishment there of the American mission have now been recorded in a pamphlet of nearly one hundred pages.

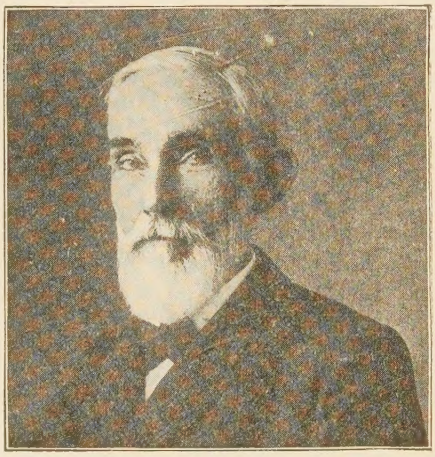
The services occupied the day of May 21, and consisted of a series of more formal papers, interspersed with letters from missionary associates and family friends in Turkey and America, and appropriate devotional exercises. The reminiscent papers were: "Then and Now," by Dr. H. S. Barnum; "The First Missionaries," by Dr. G. F. Herrick; "Our Native Colaborers," by Dr. J. K. Greene; and "Salient Points in Mission History," by Dr. C. C. Tracy. Dr. Robert Chambers contributed the closing paper, upon "Our Hopes for the Future." The individuality and strength embodied in that group of early missionaries at Constantinople were happily portrayed. Evidently it was a memorable and uplifting day. Copies of the pamphlet have been forwarded from Constantinople for sale, and may be had for fifty cents each at the American Board Rooms in Boston.

Yale Mission College in China

MANY besides those interested in Yale University will be glad of news from the university's mission in China. The American Board has a special interest in this mission, since Dr. Harlan P. Beach is its general secretary and the sons of Corporate and Honorary Members are enrolled on its list of representatives in China. Edward H. Hume, M.D., Warren B. Seabury, and the late J. Lawrence Thurston are three of the five men so far sent out. A recent bulletin of the mission furnishes this information: —

"Most fortunately and unexpectedly Seabury, '00, has secured a fine property on the main business street in the center of Changsha. This is being altered for school purposes and will accommodate thirty students, the nucleus of our future work. Three well-educated and reliable Chinese teachers have been secured, who will assist the four Yale men on the field as the teaching force. The students will pay tuition, so that from the start the wisest business principles may be observed. These boys have been chosen from a large number of applicants, and since they are to live in the school they will be influenced through personal as well as educational channels. Directly across the street the Yale Mission Dispensary is being opened by Hume, '97, with native assistants.

"Mrs. J. Lawrence Thurston, the widow of Thurston, '98, whose sad death after only one year of service in China will be remembered, is in Changsha once again, and will continue, without expense to our treasury, in the work left at its inception by her husband."



HIRAM BINGHAM, D.D.

A Golden Anniversary

A HALF century of missionary life has not burned out the enthusiasm of Dr. Hiram Bingham, who writes from Honolulu, October 21: —

"I want to tell you how great a day this is with me, and how full it is of gratitude. Fifty years ago today the Prudential Committee of the American Board appointed me as a missionary, and her who was to become my wife an assistant missionary. The letter announcing the fact was written by the Home Secretary on that day. It was short, but to the point. 'You have been duly appointed a missionary of the American Board of Commissioners for Foreign Missions, and designated to the Micronesian Mission. May the blessing of the great Shepherd prepare you to be a blessing to many souls in those distant isles. Your friend and

brother.' Do you not imagine that we were happy mortals? How my dear one would rejoice to celebrate this day with me, were she still upon earth. It is a very great joy to me to have been for a full half century under the direction of the American Board in my efforts to do what I could toward winning this sinful world to the Lord Jesus Christ. My prayer is that I may die with the harness on. I thank the Board for their interest in and care for me so many, many years."

Dr. Bingham's name recalls the splendid history of the Sandwich Islands Mission and what God wrought through heroic men. A missionary board is to be counted truly rich that has such names among its imperishable assets.

A Berkshire Resolution

AT the annual meeting of the Berkshire North Conference, held at Dalton, Mass., November 7, the following resolution was passed: —

"We desire to put on record the new inspiration given to our work for foreign missions by the centennial of the Haystack Prayer Meeting, and our sense that it would be a lasting shame to our churches if we did not mark the beginning of the second century with some special effort of like quality with that first undertaking.

"Therefore we, the churches of the Berkshire North Conference, do rejoice in the declared purpose of the American Board of Commissioners for Foreign Missions, in common with the sister societies of other denominations, to mark this period by a real advance. And we record our conviction of the presence and compelling power of the Spirit of God in the choice of the difficult work now just opening to our vision, for the carrying of the blessings of the gospel to the Moslem world.

"And here and now, with a great enthusiasm, we do answer this call of God, and pledge ourselves to give this effort our support and to do all we can to further it with money and prayer and, we pray God, with men also.

"And the clerk is hereby directed to transmit a copy of this resolution to the officers of the Board and to communicate with the other conferences of Massachusetts, and ask them, if it shall be their pleasure, to make similar expression to the Board of their support in this new advance."

The old spirit lives yet in the Berkshires.

The Andover Conference

THE first of the conferences of workers mentioned in the Home Department of this number was held on Andover Hill, December 11 and 12. About sixty persons were present at the several sessions. Corporate Members, district Co-operating Committees, members of the Prudential Committee, and officers of the Board, together with Seminary professors and students, quite filled Churchill Hall, in which the meeting was held. The first place was given to prayer, large portions of all sessions being devoted to thanksgiving and petition. On Tuesday afternoon Dr. Harlan P. Beach spoke for an hour and a half, with great effect, on the situation abroad. In the evening President Capen, Secretaries Patton and Hicks, and others spoke of the situation in the home field. Wednesday morning, after a most spiritual and searching address by Professor Platner, the time was given to the discussion of plans for the year's work in the home department. This conference made a great impression upon all who were present. Its tone was quiet but strong with Christian purpose, and the readiness of both ministers and laymen to give themselves to service in rousing the churches to more interest in missions was a sign of great promise. As we came away one said to his neighbor: "The conferences began at the right place and in the right way. They ought to be multiplied, not only one in each state, but one in each conference of our churches." A Committee of Five reported a statement of conclusions reached, and this no doubt will be widely distributed. Now we wait with eagerness to hear from the other states.

AT ZIKE'S KRAAL

By Rev. THOMAS KING, of Mt. Silinda, East Africa

ZIKE is an important chief living in a populous district within a reasonable distance from Chikore. So far he and his people have been unreached by the gospel. Recently Mr. Wilder and myself made an expedition to his kraal to see if it were practicable to open an outstation there, in accordance with a long-cherished plan of the mission.

It was a matter of several days' journey, the last night of which was passed on the open veldt in a hurried camp, with a brush bulwark to keep off lions.

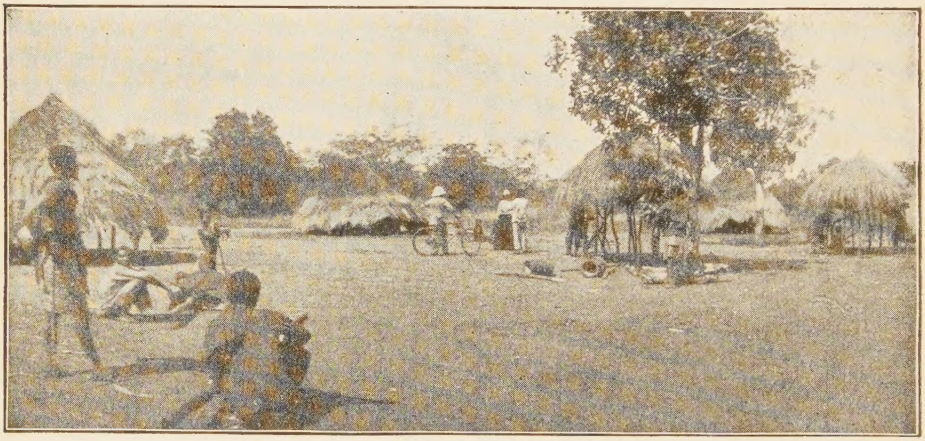
A start at sunrise brought us in a few minutes to a good-sized kraal, which we should have reached the night before. We passed on quickly, climbing between two rocky koppies until we reached Zike's kraal right on the ridge, a large rock protecting to the north and a koppie to the south. Soon after our arrival the chief's counselor made his appearance, whom we greeted with inquiries after the health of Zike. In a few minutes the counselor left and returned with Zike, just as Mr. Wilder was trying to repair my bicycle, which had given out the evening before. The chief and his followers greeted us with a prolonged grunt in unison. Mr. Wilder responded with the usual Zulu "Sakabone" salutation. We were soon all sqautted on the ground, and I was kept busy during the animated conversation which followed trying to see how many words of my adopted tongue I could recognize when spoken so rapidly.

Some forty huts made up the little village. This place with its constant supply of water, which comes from a spring a short distance away, and the surrounding rocks, would make a formidable place to take even with modern weapons. The dress of both men and women is frayed skins. The men hang a long skin eight inches wide down the front and a second broader one down behind from a cord tied about the waist. The women also wear two skins, which are fastened about the waist as follows: long ends are left on each skin, and these are brought around from the front skin, which is the first to be fastened on, and tied at the back; the ends of the back skirt are then tied together in front lower down, evidently imitating the Paris gowns with their long trains, for the front portion of the dress is shorter than the back; in fact, it is cut off about six inches above the knee. In addition to this costume they have a skin or piece of barter cloth which they use for throwing around their shoulders for morning or evening wear.

But to return to our talk with Zike. Mr. Wilder told him we were not government officials, traders, or hunters, but doctors of the heart, sent with the Word of God to doctor the hearts of the people and of the chief, and we had come to offer him and his people the gospel of the great physician of the heart, Jesus. Did he wish to have us teach his people? His reply was a question, "If you come and teach me shall I have to pay taxes to the government?" Mr. Wilder asked him if he thought a government could exist without imposing taxes, and if he did not collect taxes in the shape of beer from his own subjects. He could not deny this, but said the government was killing them with taxes, as it imposed a pound a head. He finally said he could not give permission without the consent of the native commissioner, as that official had warned him not to let any teachers in without consulting him. Mr. Wilder assured him that we had no desire to come without consulting the authorities, but asked him: "What does your own heart say? I want your own opinion." We got no direct reply to this. Again he asked him, "If after we consult the authorities they ask your wish, what will you reply to them?"

Again he was noncommittal. He then volunteered the information that the commissioner was out on patrol and would be coming through his kraal about the first of September. He gave his promise that he would report our visit and request. All this information was not gathered until the second day after the chief had held a consultation with his people. The news he gave us regarding the absence of the commissioner from his home and the fact that my wheel could not be repaired with the tools on hand determined us to return home after making a further survey of the country around Zike's.

need as it really exists before the young men who are eager to obtain the desirable positions in the churches at home, especially those who are not afraid of hard work and are truly wishing their lives to count the very most for Christ's kingdom! Would that I could bring this need as it really exists to the heart of every Christian, so that when a young man does offer himself the boards at home need not reply that there is no money to send him! You would never ask if such an investment paid if you had seen the faithfulness of one of our carriers, who has himself but recently come into the light. He



A KRAAL IN EAST CENTRAL AFRICA

There is very much I could tell you of the interesting times we had during the next few days among the people of the different large kraals we visited; some of them were most friendly, but none really desired to hear of a Saviour. Their two standing questions were, Would the new religion help them to pay their taxes, and would it get them more wives and beer?

We were greatly stirred by the need of these poor people in such utter darkness, without a single ray of light or hope. No one has yet cared enough for these thousands of souls for whom Christ died to bring them the light; and besides these are millions in the same condition all around them. How I wish I might be able to bring this

never missed an opportunity of telling what Jesus had done for him, and when he heard us express the hope that we might very soon be able to open up an outstation over there, he wanted to know if he could not go and preach to them. Mr. Wilder said to him, "Tom, you cannot read or write; you had better first go to school." He replied, "I cannot read, but I could tell them what I myself know." We have reason to believe that his work would be blessed, for in one of his talks with an old man, as we were passing along, the man expressed his desire then and there to follow Jesus. Where could seventy-five dollars be better invested than in sending a Zulu worker over into that needy district?

A TWENTIETH CENTURY CALL TO MEN

By SAMUEL B. CAPEN, LL.D.

ON Thursday, November 15, a meeting of laymen was held in the Fifth Avenue Presbyterian Church in New York City. Representing different denominations, many of these men were not only leaders in the missionary interests of the churches, but prominent also as successful business men. The invitation under which they gathered was unique; it was, "A Call to Prayer." The first American foreign missionary movement began a hundred years ago as the result of a prayer meeting of five college students under a haystack. It was felt that the second century might most wisely begin with a prayer meeting, not of students but of business men, to be called at the commercial and financial center of the nation. The afternoon session was given up almost entirely to prayer. Those who were present will never forget the tenderness and spirit of consecration in the prayers of these men. There was a directness and sincerity about them which was most unusual. The time allotted was more than filled by those who wanted to share in the petitions. Some of us felt we had never before been in such a prayer meeting.

After a simple collation we came together for the evening session, when an address was made by Mr. J. Campbell White, secretary of the Men's Movement of the United Presbyterian Church. Mr. White's ten years' experience as a Young Men's Christian Association secretary in India gave him the basis of facts for showing the awful needs of the non-Christian world. Then in words of beauty and tenderness he brought home to all present their personal responsibility in the light of these needs and the world-wide opportunities. The pathos of this appeal I have never heard surpassed. It gripped every conscience, and the effect was manifest in the emotion shown by those who listened. It was an address born out of the spirit of the afternoon prayer meeting. Then the men present responded, in prayer and words, with pledges to a life of service in missionary work, wherever that pledge might lead them and whatever of sacrifice and change in life plans it might involve. It was a revival meeting of the deepest significance and in the fullest meaning of the word. Those present were ready then to consider and adopt heartily and unanimously the following resolution with its appropriate preamble: —

"*Therefore be it resolved*, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer Meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada, if possible, at their annual gathering in January, with reference to the following vitally important propositions: —

"1. To project a campaign of education among laymen to be conducted under the direction of the various boards.

"2. To devise a comprehensive plan (in conjunction with said board secretaries) looking to the sending of the message of the gospel to the entire non-Christian world during the next twenty-five years.

"3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission fields and report their findings to the church at home."

This new movement to interest our business men more widely in missions rests upon the idea: —

1. That the opportunity for effective work is greater than ever before; it is an "open door" everywhere.

2. That with the abounding wealth of the churches there is money enough and to spare to increase missionary work at home and abroad almost without limit. Not to average a cent per day per member for all our missionary work is a condition so unworthy that we think of it with shame.

3. That unless the spirit of sacrifice can be aroused and our wealth given more generously to the Lord's work, it will be full of peril to the church and nation alike.

4. That other great movements do not reach the class we have especially in mind, viz., the *business men*, who have the money and are doing the world's work of today. Christian Endeavor, Epworth League, the Young People's Missionary Movement, and other kindred organizations are training the coming generation in missionary knowledge, habits of giving, etc., which will tell mightily for good ten or twenty years hence. The Student Volunteer Movement has for its field the 200,000 students in our colleges and universities, and is doing this work with ever increasing success. But while we are training this new generation, men by the hundreds of millions are still in darkness, having never heard the story of the cross, and we of this generation, now, can help them "if we will."

5. That the women are splendidly organized by states and counties and districts, and are doing their work efficiently and successfully; that it is time that the men of the churches should more widely come under definite pledges for the support of missionary work.

This new movement is not to be independent of, but its committee is to work in co-operation with all organized missionary agencies. It is not so much a new piece of machinery as an attempt to give greater power and efficiency to what we already have.

It proposes to do its work in three ways: —

1. By education. Many men are indifferent now because they are ignorant. It is not more exhortation that is needed, but more education. When they know the facts as they are, they will be led to respond. Such results have come again and again in the lives of many.

2. By making a comprehensive and statesmanlike plan worthy of the twentieth century. Our business men ought to put the same study and enthusiasm into the missionary work of the church that they have put into secular pursuits. Let the whole world be taken under review by representatives of the different denominations and a campaign planned worthy of the passion of the cross.

3. By sending a centennial commission of laymen to mission lands. There is still much skepticism as to the value of foreign missions. It has become quite common to send commissioners from nation to nation to learn facts and report conclusions. Let representative business men, whose judgment all would accept, visit our mission fields, look at the world as a whole, and then make known their conclusions. If some think that the number proposed is too large, let them remember that there are thirty-four foreign missionary boards in the United States, besides many auxiliaries. Of course the work of the commission would be divided; not all the men would go to every field. But every field would be visited by some one and the report could be made as a whole.

The visit of such representative business men to the Orient would also be of priceless worth to the work abroad. These far-away people have seen the worst side of our commercialism. Let them see now the Christian business men at their best.

Beginning with the young men of the Haystack a hundred years ago, multitudes of our young men and women have seen a vision of the power of the all-conquering Christ, and have given and are giving their lives to his service. Let the laymen of our churches get such a vision and wealth will be consecrated as never before, and the whole world can hear the message

of the gospel in the next twenty-five years.

This new movement began in prayer, and will be continued in prayer. Will not many add their petitions to ours? Dr. Bushnell says, "One more revival, only one more is needed — the revival of Christian stewardship, the consecration of the money power of the church unto God; and when that revival comes, the kingdom of God will come in a day. You can no more prevent it than you can hold back the tides of the ocean."

Pray that this new movement may somehow be used by the Master to usher in this revival; and to Him shall be all the praise!

THE AHMEDNAGAR CHURCH

By ROBERT A. HUME, D.D., of Ahmednagar

WHILE the Congregational churches of America have consciously and unconsciously been growing into the conviction that dignified and beautiful places of worship are essential to the best development of their spiritual life and finest service, places of worship in mission lands have been remaining common and inadequate. The First Church of Ahmednagar is in membership one of the largest churches of any mission of the American Board. Including communicants, catechumens, and baptized children it has 1,200 names on its roll. Its congregation is so large that, though its building can accommodate about six hundred, yet on Sundays it has had to have four preaching services. Also the old building is low, and has had to be used for school purposes and examinations and miscellaneous gatherings. In consequence neither in structure nor in use could it produce a reverential spirit in the Christian community. And because it was in one corner of the city and inside a mission compound non-Christians did not feel drawn to attend any services in it.

Therefore for thirty years it has been my aspiration to see a noble house of worship in the heart of the city, fitted to develop reverence in all, to which non-Christians also would feel drawn. At last by God's blessing this aspiration has been met. On October 24 a worthy place of worship was dedicated near the center of Ahmednagar City on two wide but quiet corners. The controlling idea of its architecture was to have it as Oriental as possible, so it is mainly flat-roofed, and has a noble dome as its chief characteristic. The main auditorium can seat 1,200. In addition there is one fine room, a memorial to an American lady, which can seat about 250 and is to be used for prayer meetings and services for little children. There are also three other rooms, which are to be used for various purposes of church life and service. The controlling idea of its entire plan is to develop a reverential spirit and inspiration for worship and service. A sweet-toned, powerful vocalion organ from Worcester, given by an American lady as a memorial to her husband, adds very much in this respect. The acoustic quality is good. The desire to give an Oriental atmosphere has also controlled the decoration of its most beautiful interior. To have nothing averse to Mohammedan religious feelings, there is no human or animal figure. Such Western religious symbols as the circle, trefoil, dove, lamb, and so on are omitted, while the lotus flower has been worked into windows and communion table and chair, because the lotus is the symbol that in Hindu thought suggests how the universe has flowered from the divine One, and is nourished by him.

At the dedication about 1,400 Indian Christians and a goodly company of

THE NEW CHURCH AT AHMEDNAGAR

intelligent Hindus crowded the church. Two missionaries took part in the dedication exercises, but most of the parts were taken by Indian Christians. All the music was that of Indian tunes.

The total cost of the land and buildings has been about $25,000, not one cent of which came from the American Board. Most of the money was given by American friends of the senior missionary of Ahmednagar, partly in appreciation of famine services, and partly in approval of the plan to erect a church edifice in India of the character of this one. The American donors represent a large variety of denominations — Congregational, Presbyterian, Episcopal, Roman Catholic, Methodist, Baptist, Unitarian, and Hebrew. Indian Christians gave a good amount, considering their condition. Non-Christian Indians have also subscribed. Among English donors were two former governors of the Bombay Presidency and a prominent member of Parliament. On the front exterior wall there is a beautiful notice board, on which in

English and Marathi is the invitation: "This is God's house. Every one is invited to come in and worship." Such an invitation is found on no other Christian church in Western India, and its spirit is entirely foreign to Hindu temple and Mohammedan mosque. Already the character of this noble building, its location, this invitation, and the friendly relations between non-Christians and Christians and missionaries in Ahmednagar are causing an encouraging attendance of Hindus and Mohammedans at its services.

At the last government census the Indian Christians of Ahmednagar City numbered six per cent of its population. The mission of the American Board has the finest schools and industrial establishments and the only hospital for women and children in the city, and now it has the finest church edifice in the presidency. The Indian Christians rightly repeat the psalmist's words, "The Lord hath done great things for us, whereof we are glad." They and I thank many, many very kind friends for enabling the Ahmednagar church to secure this greatly needed and admirable building.

A BROTHER BELOVED[1]

Rev. Charles S. Sanders, of Aintab

By Rev. FREDERICK W. MACALLUM, of Marash

IT is hard to realize that Mr. Sanders's earthly work is ended. He was so strong and so ready to help us in our need. What shall we do without him now?

Mr. Sanders was a highly gifted man. He had the abilities and tastes of a true scholar. In addition to an extremely wide general knowledge, he was an authority on the interpretation of the Greek New Testament and on Oriental, Greek, and Roman history. In the New Testament the writings of Paul and John were his favorite studies, and for the reason, as it seems to me, that to a marked degree he himself resembled these apostles. He had made a special study of the history of the region now comprised in the Central Turkey Mission, both in its political aspects and from the standpoint of the church. On various subjects connected with this field he prepared several valuable essays, as, for example, the history of Marash from 2800 B.C., the worship of Jupiter Dolichenus, the Arian Controversy, the Crusades, the kingdom of Commagene.

REV. CHARLES S. SANDERS

He had a wide knowledge of archæol-

[1] Rev. Charles S. Sanders, born at Chavakachcherri, Ceylon, April 18, 1854, son of Rev. and Mrs. Marshall D. Sanders, of the Ceylon Mission. A graduate of Amherst College in the class of 1875, and of the Hartford Theological Seminary in 1879; ordained June 3, 1879; embarked for Turkey September 27, 1879; married Miss Grace Bingham at Aintab, December 24, 1880. Mrs. Sanders died at Aintab, January 15, 1888; Mr. Sanders died at Aintab, October 27, 1906. A daughter, Maud M., survives him; also four brothers — William H. Sanders, missionary in West Central Africa; Joseph A. Sanders, M.D., of the Sanitarium, Clifton Springs, N. Y.; Frank K. Sanders, D.D., Secretary of the Congregational Sunday School and Publishing Society; and Walter E. Sanders, of Cleveland, O.

ogy, especially as related to this mission, its coins, ruins, geography, sacred shrines, etc. He had hoped some day to be able to write a book embodying his historical researches here. No one could have done it better than he. It was no small thing for a man of Mr. Sanders's scholarly tastes to devote himself heart and soul as he did to the work of a touring missionary in a large field.

For many years he has had charge of the work in the outstations of Aintab. These include several large cities, and the whole field has a population of nearly a million souls. The strong, aggressive churches that have been built up under his care in many of these places owe much to him, and are worthy memorials of his devoted life. The pastors of these churches were his special burden and joy. They perhaps as much as his missionary associates will miss him now that he is gone. He lived with the people and loved them sincerely. In this way he acquired a knowledge of idiomatic, every-day Turkish, which few missionaries are able to obtain.

Working among a people naturally inclined to overemphasize feeling, Mr. Sanders, while in no sense hard or unsympathetic, has wisely and constantly insisted on the necessity of clear thinking and righteous living. His very complete reports of the churches he visited from year to year form a valuable repository of information about the work that was dearest to him. In all this work he taught and exemplified the spiritual view of life and its fullness in Jesus Christ.

After the churches, perhaps the most enduring monuments of Mr. Sanders's life will be the buildings erected under his care in the mission. He had both a good theoretical knowledge of architecture and the skill of a practical builder, and often, alone as he was, he had to solve the most complicated problems connected with this work. He was not content merely to oversee others; he worked harder himself, in all sorts of weather, than he required the men under him to work. He had a remarkable faculty of winning the admiration and affection of his men, and there are no more sincere mourners today than they. Here must especially be mentioned the new buildings of the theological seminary and the girls' college in Marash, and the college and girls' boarding school in Aintab. His memory will always be closely connected with the last, because while working for it he was taken away.

Mr. Sanders occupied a leading position in all the general work of the mission. In our annual meetings, at the conferences of the mission and the native union, and on the boards of management of the colleges and theological seminary his presence and counsel will be sorely missed. He was always ready to fill any gap in the mission brought about by sickness or any other cause. Thus, for instance, he has helped other stations with their accounts, has taught in the theological seminary, and has performed various other acts of special service.

Coming to personal characteristics, I think the most striking one was Mr. Sanders's utter unselfishness. Like his Master, he sought not to be ministered unto, but to minister and to give his life for others. No trouble was too great, no sacrifice of time or strength was thought of, no risk to himself was considered for a moment when he saw an opportunity for service. He always insisted it was only a pleasure to devote himself to such work, and expressions of gratitude seemed to trouble him. He counted not his life dear unto himself, but used it freely for his fellowmen.

More than most men he was thoroughly pure in thought and motive. Not that he made a show of it; he probably did not know that his purity and sincerity shone out so brightly in all his words and deeds. In times of danger and difficulty he was strong and calm and knew what to do, and he did it without any fuss at the time or afterwards. So he was a tower of strength to his friends.

Sympathy was another marked char-

acteristic. He was able to enter into the feelings of others, and gave of himself freely for their comfort. He was very thoughtful of those around him. He loved men and liked to be with them. He could make himself at home in all sorts of society. His sympathy made him social. He was very kind to children and readily won their confidence and love. When he visited a village where he was known the children were the first to come running out to meet him.

Where he himself was concerned he was modest and unassuming, but he was always ready to stand up for his friends and to fight for the right. He seemed to be without fear. His faith was simple and childlike. When he prayed it was as if he were talking to a friend just at his side. Through his death the Board has lost one of its best and bravest missionaries.

Ever after his wife died, nineteen years ago, Mr. Sanders led a lonely life. Yet through all these years she was with him in spirit, and, humanly speaking, this was what comforted him and enabled him to go on. His love for her was tender and beautiful; but he was weary of the long separation. Our sense of loss today is overborne by the thought of his present joy in heaven. Death came to him suddenly, as he had often wished it might, not for his own sake, but for those who would have to care for him.

He was a true pilgrim, lightly attached to this world, yet taking his full share of its joy and sorrow; with no abiding place here, his gaze was fixed on the city which hath the foundations, while he waited patiently for his call to enter through its gates. The call came and he was ready. So at last, like Bunyan's Valiant-for-the-Truth, "he passed over, and all the trumpets sounded for him on the other side."

A PATHFINDER FOR THE KING

The illustrations for this article have been copied from our English namesake, *The Missionary Herald*, the magazine of the Baptist Missionary Society of England, of which Mr. Grenfell was a distinguished representative. From the same source has been derived most of the material for this sketch. — THE EDITOR.

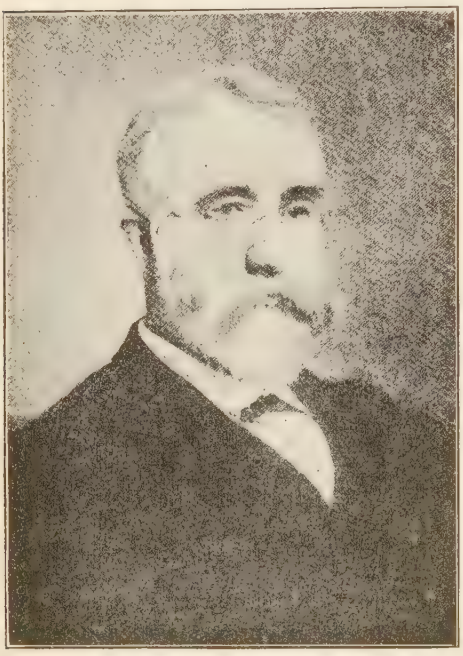
THE name Grenfell suggests at once to American ears that intrepid missionary of the Labrador coast, whose frequent visits to the United States have endeared the captain of the *Strathcona* to all hero-loving hearts. But the name belongs as well to another hero, George Grenfell, missionary pioneer on the Congo and its tributaries, who, with his little steamer *Peace*, has explored those strange and dangerous waters on the errand of love, till now his earthly task is done.

Born in 1849 near Birmingham, bred in the schools of that city, employed in the office of a house engaged in the foreign trade, an earnest and consistent member of a Baptist church, young Grenfell seemed destined to the life of a substantial English merchant. But the missionary call came to him through reading of noble Alfred Saker and his work in the Cameroons. The trusted clerk was interested in whatever pertained to West Africa, for he had been put in charge of his firm's business with that region. When Saker himself visited Birmingham, one hearer caught the passion of his spirit; soon the decision was made, business life was foregone, college and theological course patiently undertaken, and in 1874, at twenty-five years of age, Grenfell sailed for West Africa to find his life in losing it.

There were a few years of labor in the Cameroons, devoted largely to painstaking explorations, whose value appeared afterward in maps and narratives contributed to the Royal Geographical Society. Then by the passing of that region from British to German control Grenfell and his colaborers were crowded out, and in 1882 he

started for the Congo. Here began his distinctive work for the kingdom.

It was just after Stanley had returned from his epochal march across Africa to thrill the world with the



GEORGE GRENFELL

story of that vast unclaimed interior. From his discoveries came the Congo Free State; came also on the east the Uganda Mission of the Church Missionary Society, and on the west the Baptist Missionary Society's mission to the Congo. To this latter enterprise, still in its early and formative years, Grenfell brought his rare gifts and tireless devotion. By nature he was an explorer, and there fell to him the special task of surveying the field, determining the strategic points to be occupied, touring among these scattered stations, and finding the routes to be followed on the great river itself and on its numberless branches.

Year after year he kept at this task until it is said "his knowledge of the tropical belt of Africa was unrivaled. No map of it was ever published but he could supply details which were lacking. Its river systems and watersheds were clear before his eye, and he could tell the stream which would receive the water of every shower that fell. His master mind laid out railways and caravan routes and projected schemes for utilizing natural forces in civilizing and Christianizing work in sections of the country he had never seen." So accurate and complete was his work as an explorer, so numerous and important his discoveries, that at length they compelled attention. His map of the Congo was published by the Royal Geographical Society and is still the authoritative map of the river. In settling the boundaries of the Congo Free State with Portugal he was made commissioner for the Free State.

Sir Harry Johnston, speaking at a memorial service in London, declared, "In Congo geography it is probable that Mr. Grenfell was only second to Stanley"; and a writer in the London *Times* records a similar judgment: "Few explorers in any part of the world have made such extensive and valuable contributions to geographical knowledge as this modest missionary, who, had he possessed the ambition and the 'push' of men who have not done a tithe of his work, would have been loaded with honors."

He did welcome the medal of the Royal Geographical Society; also the decoration of the Belgian and Portuguese governments for his work as commissioner. When the shameful story of the Free State horror was at last reluctantly believed by him, he said, "I have been proud to wear the king's decorations; I am proud of them no longer," and sadly yet firmly discarded them.

Livingstone explored on foot; Grenfell traveled mainly by boat, for he followed the waterways. And the story of his handling of the *Peace* is a witness to the versatility of his genius. He was not a trained engineer; yet when his vessel was delivered to him at Stanley Pool in 800 sections he set to work, with some native boys, put the boat together, launched her, started

her engines, and behold she sailed, trim and taut and seaworthy! Once, when starting up the Lomami River, an explosion wrecked the top of the cylinder. Grenfell promptly fitted in a wooden one and proceeded on his way for a 2,000-mile journey. "Just as though," he said afterward, "a man would be put off a planned trip because he had blown out the head of the cylinder and hadn't a spare one."

THE MISSION STEAMER "PEACE"

It was on a later trip up this same river — one of his last journeys, indeed — that he spoke deprecatingly of the old boat: "You can put your fingers through the bottom plates almost anywhere you like, but I daresay she will take us up and back, and will probably outlast me yet." After the news of his death was received came a letter which bewailed that the *Peace* was so old; otherwise he would have cut her up into three sections, carried her round the rapids at Stanley Falls, and put her together again on the higher waters of the Congo.

Such was the ardor of this explorer's spirit. But Grenfell was supremely interested in the missionary object of his pathfinding. It was to open a way for the preacher of the gospel; his own work was of a lower order, necessary but not so glorious. His enthusiasm kindled at sight of spiritual results. A fellow-missionary recalls a characteristic scene: —

"One night last year we were steaming from Yalemba, and our leader was very depressed because the state authorities had not given him leave to commence work. The piston ring snapped, and as a storm threatened we steamed with one engine to the edge of a sandy island for shelter. We were just on the border of the Yakusu district.

"Mr. Grenfell took off the white shirt he always wore, and in the tempestuous sunset slaved for two solid hours in the stifling engine room. Coming up tired and sorrowful, he sat on the forerail of the steamer with his head in his hands. He roused himself to call my attention to the weird effect of the moonlight, which was now playing on the rippling water, and the waving tree tops. Then he seized my arm, and a rapturous smile lit up his face as he said: 'Oh, thank God that I have lived to see this day. Hark!'

"On the still evening air the joyous voices of forty young Lokele men rang out their much-loved version of 'Crown Him Lord of all.' Then pushing out from the reeds we saw the big dugout and heard the plash, plash of the paddles as they struck the water, and down the mighty stream came the happy crew. 'Know you,' said he, 'it was from this spot that twenty years ago I saw all these villages in flames, the marks of the awful Arab invasion. Now' — and his talk was stopped by the hearty greeting of the Lokele lads, who saluted the great leader as they

swung alongside, and waited for his word ere they clambered on deck and shook his hand."

There was a beautiful combination of gentleness and strength in Mr. Grenfell's character. In humility, courtesy, deference to the weaker sex and the backward race, in consideration for his juniors in service, in patience under criticism, in the love that thinketh no evil and seeketh not its own, he was Greatheart among his brethren. Yet in courage, decision, mastery, no one surpassed him. He was often brought into situations where a timid man would have thought it time for the rifle, but Grenfell won his way by quiet, gentle firmness.

To see how he "met a wild horde of naked savages, fully armed as they were with spears, knives, bows and arrows, and how he successfully completed the negotiations with the native chiefs for the establishment of a mission station among those wild people, was a powerful object lesson in the way of dealing with such tribes, and explained the unique position and influence he had secured for himself in the Congo region."

A CONGO CANOE

"One episode in his career of which he often spoke was that of a day on his first voyage. The *Peace* was surrounded by a flotilla of canoes, manned by cannibals, and canoe after canoe put out from behind the islands until the river seemed black with them, and the hurled spears shook the wire arrow guards with which the little vessel was fitted in those days. When escape seemed impossible, and the question came as to whether or no the precious lives on board should be sold dearly, Grenfell bethought himself of his wife and child. 'Come here, Patience,' said he; 'hold up the baby.' The warriors gazed with open mouths at the woman and the crowing babe, and before they had recovered all steam had been put on and the little craft slipped out of spear range."

Never was missionary more devoted to his task or more loyal to his King. Grenfell's zeal and industry were the admiration of the mission; he was always planning for larger enterprises, further outreachings. One of his colleagues recalls a conversation that reveals the heart of the man: —

"'One night he said to me: 'You know I sometimes feel lately as though my work were nearly done. What will there be for me to do in the next life? I can only explore. All my life has been spent in learning how to explore. What use will God be able to make of me? Will it be all waste?'

"'You forget,' I replied, 'there is a River of Water of Life, and God will find you a *Peace* and exploring work to do.'

"'Oh,' he said, 'if God would but use me to explore his hidden things and reveal a pathway for his messengers, what delight it would be.' And we followed out the little conceit and pictured him exploring on the river, hailing Livingstone, who would be on

the banks, he said, because he was so much the better walker of the two, and so on with others of the great missionary dead. He often thanked me afterwards for the felicitous suggestion as he called it, and said wistfully, 'Stapleton, I have begun to design my steamer for the River of the Water of Life.'"

And now this dear man of God has gone to the higher service. Worn out by the cruel blackwater fever in July, his body was laid to rest at Basoko, where the Aruwimi joins the Congo. On the bank of the river he loved, looking toward the tributary that winds down from the very heart of the Dark Continent, his grave may serve as symbol and pledge of the great hope he cherished, that the mission from the west should meet the one from the east, and that a chain of stations from the Congo to Uganda should mark the pathway of Christ across Africa.

REMINISCENCES OF PASTOR CHIA

By Rev. FRANKLIN M. CHAPIN, of North China

TO men who think of all Chinese as small in stature, homely in feature, and ungainly in gait, the sight of the late Pastor Chia would have been a

PASTOR CHIA

surprise. Tall, full six feet in height, well-proportioned, portly, and of a certain Jovian aspect as slowly and with majestic tread he walked along, he made a fine appearance. When dressed in his Sunday best, with silken robes, and queue nicely braided, he might have been mistaken, even by his own countrymen, for some well-groomed Mandarin.

In several respects he was a remarkable man, but it is as a pastor that he stands out in memory. What may be the duties of a pastor in the United States is well understood; but in China, where such duties comprise nearly everything here delegated to the lawyer, the physician, and personal friend, it will be readily seen that to be the pastor *par excellence* must be a rare gift.

Such a man was Pastor Chia. It was ever an interesting matter to watch him when he returned from a trip and met the various preachers who were waiting for him. They had come hoping to engage his help in special services, or in teaching an outstation class, or to seek advice upon some problem connected with their parishioners. For several years he has been the only Chinese pastor in the Shantung stations, with their many outstations numbering forty or more. All the church members in these different centers, as well as those in several hundred villages, he seemed to keep in mind, and he knew the peculiar trials of each. Men came to him anxiously seeking light as to how they were to

study; others as to children who were to enter schools. Parents consulted him about their children and the marriages which were proposed for them.

Let a man lose a donkey, and no one apparently could tell him how to find the beast, which had either strayed or been stolen, except the pastor. Great numbers of men consulted him as to going to Africa when a few years since the mine owners there sought Chinese labor to dig gold for them. A still larger number sought him with their tales of woe and poverty, seeking aid or a job in connection with the missionary, or as colporter, or in some other employment. And to all these he was always the same interested listener, full of sympathy. Occasionally some one sought advice for physical ills; for like many educated Chinese he had some knowledge of the theory and practice of medicine, though only from the Chinese point of view.

Last year he did us a great service by advising with reference to an unworthy church member in an outstation. There had come to the missionary accusations against one of the helpers in charge of that place. He sized up the situation accurately by stating that the whole trouble originated with and was helped on by this one man. The man was expelled from the church, and the Roman Catholics who were in the neighborhood were informed of the fact, all at Chia's suggestion, with the result that peace and harmony were restored in the church and trouble with our Catholic neighbors was prevented.

And his good judgment was appreciated by all his missionary associates. It became a common saying with several when some departure from the usual routine methods was suggested, that it would be better to wait and consult with Pastor Chia. Such a consultation usually resulted in a plan that was an improvement over what had been first wrought out.

But if this man was able to help others in their trials, he had those of his own. In Boxer days he was on board a boat coming up the canal, and had anchored near, though on the opposite side of the river from another boat, which it was found was loaded with members of that fraternity. The pastor, as soon as he learned who they were, ordered his boat across the stream, and anchored close to those who were deadly enemies to every Christian. His shrewdness and the promptness of the action saved him and all those who were with him.

Again he was the appointed commissioner to settle the indemnity claims for the Christians of his own district. These claims and those for the destroyed chapel passed through his hands, and he was able to carry the task to completion with entire satisfaction. Later when called upon to show his accounts, being accused of peculation by avaricious relatives — men who had been expelled from the church — he was able, through the testimony of the missionaries, to show that his accounts were correct even to the last cent, and they were so acknowledged by men who had rather favored his accusers.

His mother died under conditions of great hardship owing to the Boxers, and several daughters died, one after the other, of the same disease that finally struck him down, the dread tuberculosis. Yet he bore up under all these trials with great fortitude.

Few missionaries on the field would be more missed today than this diligent, faithful Chinese pastor. A man of means, he never said a word about his own salary, though it did not begin to support his family.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

FINANCES — A BACKWARD LOOK

NOT to be behind other departments of the *Herald* in the matter of improvements, beginning with this number we shall present the statement of receipts in a more elaborate way than has prevailed in the past. Hereafter the donations will be classified according to their source, as from Churches and Individuals, Woman's Boards, Sunday Schools, Christian Endeavor Societies, and Special Objects. By this closer analysis it will be possible for our friends to know exactly how things are trending. If there is a falling off, as, we regret to say, is the case this month, it will appear where the loss has occurred, and thus correct deductions can be made. It has been customary to send such a fuller statement to the Corporate Members from month to month, but hereafter this will not be done, as they can read the whole story in the *Herald*. The statement for November and the first three months of the year is as follows. The figures tell their own story: —

THE FINANCIAL STATEMENT

RECEIVED IN NOVEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1905	$22,444.82	$364.94	$2,895.06	$6,935.96	$7,713.61	$1,385.00	$41,739.39
1906	20,425.10	3,387.48	1,223.06	3,187.54	11,146.63	1,296.14	40,665.95
Gain		$3,022.54			$3,433.02		
Loss	$2,019.72		$1,672.00	$3,748.42		$88.86	$1,073.44

FOR THREE MONTHS TO NOVEMBER 30

1905	$50,293.04	$44,764.05	$5,043.70	$16,142.05	$17,625.28	$5,125.12	$138,993.24
1906	48,652.48	39,788.78	2,470.09	10,491.48	26,944.16	5,263.76	133,610.75
Gain					$9,318.88	$138.64	
Loss	$1,640.56	$4,975.27	$2,573.61	$5,650.57			$5,382.49

FINANCES — A FORWARD LOOK

There is no question but that the situation is a grave one. The sooner the supporters of the American Board realize this the better. The success of last year brought its perils. We knew it would, but unfortunately many of our friends did not. They have assumed that we could raise another million dollars with the utmost ease, and that the work would at once be extended on that basis. Certain facts, however, have been overlooked. At the outset we face the fact that in previous years after special efforts for the raising of debts there has been a decline of gifts to a point below the normal. While we expect to overcome this tendency, it is quite another propo-

sition to maintain the gain of last year. There are the added considerations that we have no Haystack Centennial appeal to rely upon, and that for various reasons we cannot repeat the special features of last year's campaign. To still further complicate the situation, Dr. Barton, the Foreign Secretary, is away for the balance of the year, and Secretaries Creegan and Hitchcock are also touring the field, so that our official staff is seriously reduced.

In view of these facts the Prudential Committee have kept the appropriations at practically the same point as for the past few years, viz., $853,000, including the Woman's Boards. This conclusion was reached under a solemn, almost overwhelming sense of the disappointment and distress it will bring to the missionaries. After all these years of retrenchment, and with such marvelous opportunities before them, unequaled in the history of missions, and with the success of the million dollar effort and the enthusiasm of the Haystack Centennial ringing in their ears, to find that they are prohibited from making any advance in the work will test their faith and patience to the limit. But we believe our missionaries will accept the situation with the splendid patience and heroism they have shown these many years, the more so as this bids fair to be the last of the years of financial famine. Let us finish this year free of debt, and thus convince ourselves that we have caught up with the work on its present basis. We shall then be in position to order an advance all along the line in the year following. The one thing we must not have this year is a debt.

THE NEW CAMPAIGN

Something must be done to meet the serious situation in which we find ourselves. Accordingly a new campaign has been instituted on lines adapted to the new situation. The whole matter was carefully canvassed by the workers in the Home Department immediately after the Annual Meeting and a detailed report made to the Prudential Committee. The plans as outlined were adopted and are already in operation. The underlying principle of the new campaign is to place the main responsibility upon the Corporate Members and pastors. This is good Congregationalism and good business. The genius of our order is in its voluntariness. We do not run to a large corps of paid officials. We are not overfond of officials anyway. And those we must have we insist shall remember that the work belongs not to them but to the churches. The officers of the Board to a man accept this interpretation of their office. We are going to ask the churches also to accept their side of the proposition, and assume the ultimate responsibility for conducting this work.

In order that our leading workers may learn of the situation abroad and at home, and be instructed for their task and be brought together for the necessary planning, we are holding conferences of workers in each of the leading states. Each conference is to be of three sessions: one devoted to the foreign situation, one to the home situation, one planning a state campaign, and all to prayer. Already conferences have been held for Massachusetts, New Hampshire, Vermont, and New York. Other states will follow as arrangements can be made by Secretaries Patton and Hicks. Nine missionaries on furlough stand ready to help in the state campaigns which will follow the conferences. Such is the plan. It can succeed only by the help of God and the hearty co-operation of our Corporate Members and workers. We want you all to pray for its success — for a year not only without debt, but big with promise for the future.

THE APPORTIONMENT PLAN

The Advisory Committee of the National Societies, appointed at the request of the National Council, expect to report some time in December an apportionment plan for the entire denomination, with reference to its going

into effect January 1. Our readers have probably seen the report and are familiar with the general features of the plan. This is a very important denominational step, and comes at a time when conditions favor its success. Were it put forth as a means for rousing the missionary spirit among the churches, it would be foredoomed to failure. No method of benevolence can take the place of the missionary spirit. The motive must come before the method. But since there is a rising tide of missionary interest among us, it is appropriate to suggest to the churches how they should direct their efforts in the new missionary propaganda. A real missionary spirit demands some method for operation, some objective. As a Congregational brotherhood, 600,000 strong, desiring to work harmoniously and efficiently through these great benevolent societies, what better method can be devised than the receiving from a fair-minded and thoroughly representative committee suggestions as to what the denomination should raise in a given year for each society, and how that sum should be distributed among the states? We heartily indorse the plan, and bespeak for it the co-operation of all our friends. It calls for $860,000 for the American Board, exclusive of legacies and income from invested funds, but inclusive of funds received from the Woman's Boards. The plan has already been approved by the associations of Massachusetts, Connecticut, New York, Ohio, and Wisconsin.

WHAT THE APPORTIONMENT PLAN IS NOT

It is not a tax upon the churches, but a fraternal suggestion, which we think our best churches will accept in the spirit in which it is given.

It is not a plan to set up a central committee to decide what each individual church in the denomination should contribute. The central committee apportions amounts to states; state committees apportion to the churches.

It is not a plan put out without due consideration. It is the result of nine years of study on the part of National Council committees and much consultation with leading pastors and laymen and officers of the benevolent societies.

It is not an untried plan. It has been tried with remarkable success by the Protestant Episcopal Church, the gain each year being steady and large, until now three-quarters of their dioceses meet their apportionment in full. With them, as with us, no authority is used in urging the plan.

It is not an extravagant plan, asking for an unreasonable and impossible amount. The total sum of $2,000,000 for the seven societies (including ministerial relief, state and national funds) is a modest estimate of both our needs and capacities. It was reached only after scaling down the figures offered by the various societies. Moreover, the American Board actually raised $1,000,000 between the last two annual meetings.

Finally, it is not a mere piece of machinery. Its promulgation is accompanied by a call for prayer in behalf of all this missionary work at home and abroad; and the earnest Christian character of the men on the Advisory Committee is a guarantee that the cultivating of the missionary spirit in all our churches is recognized as absolutely necessary to the success of the plan, and is, in fact, of far greater importance than any or all plans that may be devised.

TEN THINGS CORPORATE MEMBERS CAN DO

Replying to a letter referred to in the last *Herald* as to what Corporate Members can do to promote the interests of the Board, we have ten suggestions to make. Although the list may look somewhat formidable, we believe these various lines of work can be followed by most of our members without interfering with their other interests.

1. Read the *Missionary Herald* regularly and report what you read to your church.

2. Read at least one good missionary book each year. A good one to begin with is "Christian Missions and Social Progress," by Dennis. (The Revell Company, New York.)

3. Secure subscriptions for the *Missionary Herald* in your church and arrange for a Good Literature Committee to distribute our various leaflets.

4. Write personal letters to at least one missionary on the field.

5. Contribute to the Board through your church according to its system and according to your means, remembering that this is the greatest of all Christian enterprises and that you are a member of the corporation.

6. Give personal work in your church to the end that all the members may contribute intelligently and liberally. Before each offering endeavor to see the leading givers and persuade them to do liberal things.

7. Do a similar work among the churches of your conference, that there may be no noncontributing churches on the list, and see that the cause is adequately presented in every church at least once a year.

8. Seek to interest in personal ways a few wealthy persons who can give large sums, but may not care to do so through the church collection. Inform the Home Secretary of such persons and seek his co-operation in the matter.

9. Remember this work in prayer every day, making your prayers very definite.

10. Attend the annual meetings.

A CALL TO PRAYER

We suggest to all who are praying for the work of the American Board that we adopt the suggestion of the Advisory Committee of the National Council in their "Call to Prayer." They urge that the Week of Prayer be set apart this year, according to its original purpose, for prayer in behalf of world-wide missions. The call reads as follows: —

The first century of modern missionary endeavor was born in prayer. As the second century is now being entered upon, shall not the church, at its very threshold, pray unitedly as never before for the baptism of the Spirit of God? Throughout this nation there seems to be the expectation of a deepened interest in religious things. The American Board has asked the churches across the sea to join with those at home in prayer for an outpouring of the Holy Spirit upon all the churches. Thus there may be a union of prayer around the world, so that somewhere, day or night, petitions shall always be heard. We would, accordingly, respectfully suggest to the churches that the first week in January, the Week of Prayer, be especially set apart in homes and in public assemblies for prayer in behalf of world-wide missions.

First. That to all Christians may come a larger vision of the wonderful opportunities at home and abroad for service of the Master.

Second. That to every Christian may be manifest a higher conception of what stewardship should mean to him.

Third. That all Christians should recognize their responsibilities in the solving of the great problems confronting the nation through the increasing tide of immigration and the growing intensity of race feeling.

Fourth. That loyalty to Jesus Christ and his last orders to "Go and disciple the nations" may become personal and real to every Christian, and that, to the extent of his ability, each may discern and take to himself the share of that sacred obligation which rests upon him.

Fifth. That the Master may show his followers how to plan and how to give and how to sacrifice in a manner worthy of the passion of the cross.

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY W. HICKS, ASSOCIATE SECRETARY

MISSIONARY IDEALS FOR THE NEW YEAR

MANY young men and women who recently sailed from the United States for service under the American Board have been confronted with conditions and difficulties testing them mentally, physically, and spiritually to the full. They have been quickly immersed in new and taxing duties. They are in the midst of friends usually, but far away from the friends they know and love best of all. They are our representatives. We sent them there. They obeyed the will of God in going for him and us. Theirs is a life of reality. Is there any reason why we, the young people who share the responsibility for sending and supporting them, should not live a life of reality equal to theirs in high devotion to Christ? To live thus may and should become the undiscourageable ambition of every young man and woman who believes in our foreign missionary work.

Some of the missionaries who recently sailed have found conditions calling for strenuous effort. The appropriations of the Board have not covered the expense of the work given into their charge. All the work is important to the life of multitudes who may some day, perhaps soon, be humble followers of Christ. The churches do not give enough to permit the Prudential Committee in turn to send out enough to support the entire work. These missionaries are forbidden to send special appeals to their friends. They feel crippled and baffled, wondering whether they should be resigned to see the doors of service closing in their faces while they stand by with a reserve of energy ready for use, or whether they should ignore the rule of the Board and appeal for help because of their belief that when commissioned to their work it was first a commission from God to do all they could. While the cries of these our fellow-workers are not heard by the ear, may not their claim for greater support still reach the ear of our understanding, and lead us as young people to set aside all foolish and selfish pleasure, that by saving of time and money we may fulfill the desire of these our brothers and sisters in the Lord?

The loneliness of the missionary in the land of his adoption is beyond the ability of most of us to appreciate. Fellowship with others of his nation is constant, if indeed others reside there. Sometimes missionaries of another denomination are near. Those fortunate enough to attend the annual meeting, or a summer resort for rest, are refreshed thereby. Letters come from their families and a very few faithful friends. They can afford to buy some books. But when all is said there still remains the isolation from friends, the multitude who are of another race, the toil amid resisting circumstances, the limitation of their labors by scanty funds, the grief over lost opportunity, and the longing for the touch of the absent hand. Do we as young people understand their circumstances? Do we write to those whom we know, not expecting a long reply? Do we pray daily for them? And do we ever send them reminders of our love, or speak fondly of them among our friends? If not, then at the beginning of this new year let us give ourselves as never before, by God's help, to an effort which shall assure them of our regard and send them cheerfully to their work day by day, thus laboring together with them and God in the redemption of the world to Christ.

THE DENOMINATIONAL ORGANIZATION IN RELATION TO YOUNG PEOPLE AND MISSIONS

(*Continued from December*)

III. On What the Conferences and Associations May Do to Promote Missionary Interest among the Young

While at Silver Bay last summer, the Congregational delegates present who represented an association or conference of churches were asking how they might extend the influence of the gathering to the young people of the churches united in sending them. The material appearing in this article was prepared for reading at the last denominational meeting, and by request is here presented in printed form. The various suggestions are not supposed to cover all that might be mentioned, nor is it assumed that all of them can be carried out by every member of a conference missionary committee. Many letters from delegates, recently received, show that much can be accomplished by interchurch visitation, and each of several men and women has already stimulated the missionary activities of a dozen or fifteen churches by personal work.

The most essential qualification for such service among the churches is an ambition to live for the spread of Christ's kingdom. No preparation can take the place of the self-examination necessary to establish this fundamental relation to the work of missions and therefore to Christ.

A second preparatory step is to subscribe for the denominational missionary magazines, and then to master their contents regularly and sufficiently to be qualified to converse intelligently on the present problems, needs, administration, and achievements of the six national missionary societies. It should be the ambition, further, of every missionary worker planning to extend missionary interest among the young of the churches to familiarize himself with the current pamphlet and book literature of the missionary societies, and to keep himself abreast of current events by study of annual reports, personal interviews with experienced workers, attendance at annual meetings of the state and, when possible, the national societies, and other special meetings for training.

Inasmuch as every such leader will be expected to give counsel concerning giving, he should not only know the methods advocated by the several boards, but he should himself be giving for their support after a plan which has been conscientiously and prayerfully wrought out. Practice in this respect will give a degree of conviction and authority in testimony not otherwise to be enjoyed.

If such a worker is prepared to demonstrate the plans to be recommended he will be very effective in counsel. To be able to teach a chapter in the India text-book, and thus illustrate a class in actual operation, will furnish a leader admirably for starting classes in churches whose ministers or missionary committees may think it too difficult a task to organize and conduct a class. To be capable of demonstrating the use of the Japan curios and manual before the teachers and officers of a primary or junior department of a Sunday school is generally to possess the ability to introduce this valuable equipment into a school.

It is needless to add, in closing this part of the discussion, that the best way to keep in touch with the missionary societies is to have one's name and address on the mailing lists of the societies.

Everything depends on the aim in view in going to a church. Most churches have some foundation, even though small, on which to build a superstructure of well-organized missionary activity on behalf of the young. Few churches have attained to such a standard of excellence that their leaders have nothing to learn from one who keeps in touch with current

developments in missionary practice. Every church can do something more than it is doing. To discover the need and help in meeting it by a new method or a better agency is the purpose of the visiting worker.

There should be an effort to establish a well-organized missionary committee in the Sunday school, if there is none, and to strengthen and encourage in its work the existing committee of the Endeavor Society. If possible, and it generally *is* possible, a mission study class should be started. The Sunday school officers and teachers may be met in conference concerning plans for missionary organization and instruction in the school; and both the Sunday school and young people's society missionary leaders may be urged to have all the missionary societies included in their list of benevolences. If there is good opportunity, and the aims already mentioned have been favorably realized, the claims of missionary service on young men and women as a life work may well be presented. This helps to bind every other impression by taking attention away from devices and schemes, however important, to personal obligation to God and stewardship of time.

Now there are many agencies ready to co-operate in thus extending missionary activities among the young and the leaders of the young, in such a way as to deepen the devotion of young people ultimately to their own missionary enterprises. Least used among these is the annual meeting of the state association of churches. This meeting, however, is capable of rendering a service not possible to any other established agency. Under the leadership of ministers who are members of the state missionary committee, acting in co-operation with representatives of conference or association committees and Congregational representatives of Sunday school associations and Christian Endeavor Unions, a program of one or more hours' duration can usually be inserted, which cannot fail to accomplish much. It will provide a reason for urging churches to send young people to the state association meeting. Attendance will induct the young into the spirit and work of the denomination. The ministers, adult delegates, and the leaders among young people will thus lay foundations for further and more effective co-operation in the local churches. And probably the churches need to have themes bearing on missionary work among the Sunday schools and Endeavor Societies treated in these state meetings as much as the young people need their co-operation in carrying out their plans already devised. The next state meeting in Ohio, in May, 1907, will have such a missionary program.

All that has been said concerning the value of combining leaders of the young and old in the state association applies with as much, if not greater force to the annual and semi-annual meetings of local or county conferences or associations. The pressure of business here is often less than at the state meeting. Distances to be traveled are shorter. The expense of time and money is less, and greater numbers of young people can thus be in attendance. Here, too, the workers can come into a closer fellowship with each other than in a state meeting, and under circumstances which make subsequent intervisitation easy of arrangement. In the next article an outline program will be given, and then certain other forms of denominational missionary activity will be treated.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1905–1906.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.						Educational Statistics.								Native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1905.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
W. Cent. Africa	1880	4	18	8	1	7	9	25	. .	18	32	15	65	31	4	457	54	2,813	8	1,853	. .	. .	. .	. .	. .	. .	20	1,426	2,169	$440
E. Cent. Africa	1893	3	6	2	3	3	5	13	. .	. .	6	14	20	23	2	83	24	1,300	3	90	. .	. .	. .	. .	2	75	5	363	438	182
Zulu	1835	12	20	11	1	9	11	32	7	12	101	345	465	200	24	4,179	363	15,780	31	1,922	1	14	. .	. .	3	289	72	2,872	3,175	8,445
Europ'n Turkey	1859	4	54	11	. .	7	10	28	17	11	50	17	95	58	16	1,523	87	3,959	51	2,482	. .	. .	1	74	4	200	24	583	861	. . .
Western Turkey	1819	8	92	21	7	31	26	85	41	33	292	34	400	125	44	4,892	203	16,639	122	10,643	1	10	3	447	16	1,596	136	6,387	8,143	71,376
Central Turkey	1847	4	51	5	1	16	5	27	24	28	244	29	325	65	34	6,697	243	19,925	78	13,234	1	12	3	307	17	924	134	5,936	7,179	24,507
Eastern Turkey	1836	5	87	12	3	16	13	44	20	35	184	23	262	36	45	2,987	222	13,048	79	7,197	2	11	1	319	15	557	123	6,045	6,932	15,468
Marathi	1813	8	133	14	2	15	16	47	35	21	341	139	536	338	59	6,687	479	13,602	188	8,141	1	21	. .	. . .	32	. .	154	3,936	7,243	4,564
Madura	1834	10	358	15	.	6	14	35	25	156	325	106	612	358	36	5,812	398	19,170	294	8,440	1	40	1	41	12	1,071	210	7,802	8,762	10,695
Ceylon	1816	6	33	3	. .	2	5	10	11	20	310	37	378	43	18	1,855	53	3,368	60	3,273	1	2	1	106	2	314	121	9,604	10,024	8,328
Foochow	1847	5	105	8	4	15	9	36	11	80	117	110	318	157	88	3,001	261	7,058	73	2,018	2	11	2	67	8	444	120	1,667	2,205	12,715
South China	1883	2	34	2	.	. .	2	4	3	37	13	14	67	44	3	3,435	387	3,925	3	250	.	2	. .	.	1	42	12	386	430	2,625
North China	1854	7	67	17	4	13	20	54	8	55	51	63	177	102	10	3,508	720	5,300	14	1,048	1	10	1	45	16	523	32	442	1,131	3,365
Shansi	1882	2	6	2	1	1	3	7	. .	7	4	8	19	7	2	265	28	1,010	. . .	. . .	. .	3	. .	. . .	3	75	4	39	137	71
Japan	1869	12	102	23	. .	24	21	68	57	39	. . .	11	107	113	102[1]	10,989	927	. . .	75	6,221	1	24	2	417	3	415	11	845	1,701	29,725
Philippines	1903	1	7	1	. .	. .	1	2	. .	. .	. . .	. .	. .	7	. .	. . .	. . .	90	1	14	. .	. .	. .	. . .	. .	. . .	1	14	14	. . .
Micronesia	1852	4	75	9	. .	6	7	22	16	69	29	5	119	166	45	7,184	363	12,000	37	733	. .	. .	. .	. . .	5	. . .	117	1,889	1,889	. . .
Mexico	1872	5	53	6	. .	6	6	18	7	5	15	1	28	54	25	1,110	97	2,936	32	1,333	1	8	. .	. . .	3	271	7	349	620	8,095
Spain	1872	1	16	1	. .	5	. .	6	4	3	23	2	32	16	8	326	28	1,455	23	824	. .	. .	. .	. . .	1	63	97	790	1,034	6,382
Austria	1872	1	76	2	. .	. .	2	4	13	4	. . .	22	39	. . .	24	1,734	197	6,965	19	581	. .	. .	. .	. . .	. .	. . .	. . .	. . .	. . .	6,400
Totals	. .	104	1,393	173[2]	27	182[3]	185[4]	567	299	633	2,137	995	4,064	1,943	589	66,724	5,134	150,343	1,191	70,277	13	168	15	823	143	6,859	1,400	51,610	64,087	$213,383

[1] The church statistics are those of the Kumi-ai churches, which form an ecclesiastical independent body with which the American Board cooperates.

[2] Of whom 12 are also physicians.

[3] Of whom 10 are physicians.

[4] Of whom 7 are physicians.

FOREIGN DEPARTMENT

AN APPEAL AND AN UNDESIGNED ANSWER

A FOREWORD

By SECRETARY BARTON

IT is unfortunate that we are accustomed always to associate the work of missions with taking a collection. The association is so persistent that many of us, I fear, come almost to believe that money will accomplish everything, if we can only secure enough. Under this feeling we make our gift and go our way, straightway forgetting the work and the workers.

There is also a peril that the missionaries upon the field and the officers of the Board at home may come to believe that with plenty of money all things will be possible in the way of genuine growth. Sometimes with us all it seems as if the truth had been forgotten that genuine and thorough progress will be made, not by collections and appropriations, but by the Spirit of the living God.

Money is necessary, so far as we can see, to maintain a large body of missionaries in the field and to keep widely extended missionary operations moving. Yet there is much evidence that we here at home, as well as the missionaries and native churches abroad, are this winter experiencing a special longing for a new baptism of the Holy Spirit. Why may we not expect that this centennial year, commemorating the beginning of the spiritual movement that eventuated in the organization of the American Board, will be marked with the beginning of a new impulse that will result by 1910 in spiritual and material advance of which we dare not even dream today? God is able; let us prove his power.

Moved by these considerations, the officers and Prudential Committee of the American Board have sent to all its missions the following communication: —

TO THE CHURCHES ABROAD

"*Dear Brethren:*

"There has hardly been a time in the history of our country when the leaders in the Congregational churches of the United States have been so united in earnest prayer and effort for a special outpouring of the Holy Spirit upon the churches of our land, that through them a mighty work of grace may be experienced.

"Why should not this effort be widened to include the fellowship of churches that encircle the world? There is inspiration in the thought that through such an effort, belting the globe, a union of prayer will be formed, at some point of which, at all hours of the day and night, devout men and women will be engaged in prayer and special service.

"The great aim of all our effort is to bring the nations of the earth into the kingdom, and make them know Jesus Christ as a personal Redeemer and Lord. Perhaps, absorbed in the multitude of labors, for the moment the main purpose of all our endeavors has been obscured. Let us together turn our thoughts to the fact that it is not primarily by great institutions or through multiplied agencies or by use of money that the power of God is to be supremely manifested and the nations brought into the light. All these external means, although necessary, must lamentably fail unless we have with us the presence and power

of the Holy Spirit. But if we are in accord with the Spirit of God no obstacles can block the way and no lack of external means can stay the progress of the kingdom.

"Let us, therefore — we in this country and you, our Christian brethren across the seas — unite our prayers and efforts as we have never done before to bring into the kingdom this winter multitudes who do not yet know their Lord. He who declared that all power in heaven and in earth was committed to him has promised to be with us as we strive to this end. We need but claim the promise of the Lord as we join in a united prayer for the outpouring of his Spirit. It is time for every one who has a voice with which to utter the tender invitation, or a hand to stretch out to a needy fellowman and brother, to consecrate that voice and that hand in a special manner to the service of the Master. We believe God is waiting for us to reveal our faith by our works, that he may open the windows of heaven and pour us out a measureless blessing.

"The officers and Prudential Committee of the American Board urge that this call to special prayer and effort be read in all the churches; that it be printed in the vernacular papers, and made the subject of conference and prayer. This will demand personal sacrifice, tireless effort, unwavering faith, and absolute reliance upon God. Let us hold to God and his promises until he bless us as he never yet has done. Pray for us, brethren, that we here at home be not found wanting in faith, prayer, and sacrifice.

"On behalf of the officers and Prudential Committee of the American Board."

Why should not every church in *this* country take up this subject for *special conference and prayer?*

"Before they call, I will answer; and while they are yet speaking I will hear." Just as the above message was being sent out, there reached the Board Rooms the following letter from the secretary of the Ceylon Mission. It marks a striking coincidence of thought on both sides of the sea, and adds promise and power to the appeal.

WHAT HAPPENED IN CEYLON

By Rev. THOMAS B. SCOTT, of Jaffna

In February of this year Mrs. Scott was reading the special announcement given in *The Congregationalist* of the plan for the Haystack Centennial movement, and turning to me said, "Why should not our Jaffna Christians raise a fund for the centennial of the beginning of the Board's work in Ceylon?" We talked it over for a little, and when later in the day a Tamil Christian lady called we asked her if she thought such a scheme would meet with a warm response from the Tamil people. She replied, "I am sure it would, and I will give fifty rupees towards it."

Later I saw Rev. G. G. Brown and spoke with him. He at once took up the proposal heartily, and in due time it was discussed at the mission meeting and again in the council of the Congregational church. It was decided to ask for a thank-offering at our annual meeting each year for the succeeding ten years, the fund thus raised to be kept in Jaffna for evangelistic work. Each member was sent an envelope with this inscription: —

A Thank-Offering to God

"In recognition of God's great and unfailing goodness to me during the past year, I inclose herewith rupees... as a thank-offering to him, to be used by the council of the Congregational church of Ceylon for a Centenary Fund in commemoration of the founding of the American Ceylon Mission in 1816, and I pray that during the coming year God's kingdom may come with power, and that all his people may be richly blessed by the outpouring of his Holy Spirit.

"In the name of my Saviour, Jesus Christ, I send this offering and offer this humble prayer."

On the back of the envelope were these words: "Praying that God will use both this gift and the giver for the extension of his kingdom, I seal this for his service."

In Jaffna, on Friday, October 12, the last day of the meeting of the Board at North Adams, was held the annual meeting of the mission churches. The sermon by one of the most earnest native pastors was upon "Christ Lifted Up," and was followed by the communion. Afterward came a stirring address by another pastor upon "God's Gifts to Jaffna through the American Board." The offering was called for. The collecting trays soon proved too small to carry the envelopes. As filled, they were brought forward and emptied on the speakers' table. Some in the audience who had not received envelopes called for them. It was the most enthusiastic collection I have ever seen taken up in Jaffna. When the collectors had finished, the whole audience rose to their feet and repeated twice in unison, "The Lord has done great things for us, whereof we are glad," and one of the pastors offered prayer for God's blessing on the money thus raised and on the work of the Board.

The treasurer reported, ere the meetings for the day were over, that the collection had amounted to 500 rupees, which with pledges and offerings received from outside is now augmented to 625 rupees ($208.33\frac{1}{3}$).

The complement of the effort for a fund for evangelistic work is to be a fund for primary educational work. We propose to raise this by mites from the pupils in the village schools and by subscriptions and gifts from non-Christians who have benefited by the educational policy of the mission. These gifts, as the others, will be collected during these succeeding ten years.

We have modestly set ourselves the minimum limit for the former fund, 20,000 rupees. For the latter not less should be realized.

The program of the entire meeting would show that we were not content with asking for a gift in money. The thought emphasized by the speakers throughout the day was the need of a revival in Jaffna. But the whole afternoon session fairly rang with the refrain — God is calling us to work; let us arise and build up a people for his name. When at the close of the day a rising vote was asked of those who would go out with the determination to do more work and especially personal work for Christ, a large part of the audience rose to their feet as one man.

We were not surprised, for we have felt that there was a rising tide of interest in the kingdom of God. On the Sunday before the meeting sermons were preached in all the churches calling attention to what the Lord had wrought in Jaffna through the Board.

The end is not yet. Nay, we hope it is but the beginning of far greater things. Several have expressed the fact that the meeting was a blessing to them, but better far we see its results in more enthusiastic work being done among the heathen. May the blessed Lord grant to us now a refreshing!

LETTERS FROM THE MISSIONS

MICRONESIAN MISSION

A REPORT FROM THE GILBERT ISLANDS

REV. A. C. WALKUP makes report of affairs in the Gilbert Islands during 1905–06. His report is in effect an account of seven tours among the islands, occupying altogether fourteen months. He gives first a sort of condensed log of each tour. The entries are brief and matter of fact, but they indicate a sailor's struggles against adverse c's — contrary winds, calms, and cross currents. For instance, there is record of a stop at Marakei, where he anchored outside and yet so close to land that only a short chain could be used to prevent swinging to the breakers. One night they dragged anchor, and next day had to use the engine to get back. At midnight of the Sabbath a heavy swell together with the wind swung them in shore, and the first attempt to get away only carried them farther in where there was just room for a small boat between the rocks. A cloud came up and gave a puff of fair wind for only a few moments, but long enough to get clear.

Again, at Tarawa, where they "dry-docked" to clean and repair copper, they got afloat into deep water just as a squall hit them; a quick run was made to a sheltered part of the lagoon, but in the evening, once more a Sabbath, the chain parted. "Our tub of a boat capsized, and I kept sailing by the jib enough to steer, and the white-caps and moon gave light and we ran by guesswork between rocks to another shelter, meanwhile getting a second anchor ready. The next day at low tide it was quiet, and we hunted up our lost anchor. Ten natives were diving, but I dragged the anchor hook over it first. With two anchors out the squalls came quicker and harder and hourly. For three days we expected soon to be on the rocks. As soon as a little interval came between squalls we ran outside and on the lee of the land to Apemama with short-reefed sail." Through such perils by sea our missionary fought his way.

BUTARITARI

THE SITUATION ON THE ISLANDS

Mr. Walkup speaks first of the conditions in what he calls the "hopeful islands." Here are some examples: —

Butaritari. — The work has grown threefold or more. We hope to hold this gain, and have increased the force of teachers from two to four. They have started a Christian Endeavor Society of thirty active members from the younger people; thirty-nine have been added to the church on profession; contributions and book sales have increased fivefold. We need three more assistant teachers for the villages.

Marakei. — Here also steady gain in all directions; a strong Christian Endeavor Society and Woman's Board,

which have sent teachers into each village hitherto without teachers. At the quarterly entertainment of the literary society the house was crowded, the heathen watching from outside and only leaving for their dances a little before the nine o'clock curfew shell blew.

Nonouti.—This is the strongest of the islands, so far as statistics show, and has made the usual steady progress: adult baptisms, forty-four; Christian Endeavor Society of some sixty members, having among other committees the Helping Hand. This committee sees that the teachers in the different villages are all well housed; that their yard is fenced and provided with a well, covered and walled. The minister and teachers are all natives of the island, and they only ask that their brightest scholars may have the privilege of a high school and return to them as teachers or missionaries to other islands. The church now supplies other islands with four men and ten women as teachers.

Banaba.—Here, too, the work grows. The minister is also pastor of the workers of the London Missionary Society located here, and the church register has 233 names, 107 of whom were received on confession of faith. The manager of the Pacific Phosphate Company encourages the work, and is very glad to assist in all ways. The Banaba church contribution of $150 maintains the work, and the Woman's Board sends a missionary to Butaritari. This is the only island where all the children are in the school; in a population of less than 500 some 130 are in the school, and the average attendance on the Sabbath is 250. These together with 500 young men, native employees of the Pacific Phosphate Company, make a good audience in the company's neat, commodious church building. The Europeans have Sabbath evening prayers at both their stations.

THE DARKER SIDE

Discouraging features appear here as everywhere in Christian work. Mr. Walkup mentions the frequent tendency to drift back into heathenism as one of the painful facts, and as another the increasing presence and interference of Roman Catholic priests. These Romanist teachers, he declares, only graft their work on the old heathenism, and shock even the natives by their disregard of the Sabbath, shooting game and starting sports on the day the heathen reverence, at least outwardly.

Tarawa seems the hardest field in the group. The student from Bingham Institute who has been assisting as teacher in the school had only three scholars beside the pastor's family. The adults and the children also seem crazy for the heathenism. One teacher who has been some five years on the island and has attempted work in three villages was found again with no followers. He is a good speaker, and at times wins an audience and even adherents, but they quickly stampede to the heathen games.

Apaiang, our oldest field, is also proving to be rocky ground. Despite the work in the villages in May, 1905, when some 175 seekers after Christ were enrolled on confession, and notwithstanding their after-training, all that endure until now can be counted on the fingers of two hands. "Not by might nor by power, but by my Spirit." O that it might come in this jubilee year!

Mr. Walkup presents certain conclusions as

FACTS TO REMEMBER

First, statistics show a gain of some twenty per cent in school work and forty to sixty per cent in evangelistic and church work; sixty-six per cent in contributions and over one hundred per cent in book sales; the increase by confession has been 132 per cent. This result has been gained in spite of rumors of change and contraction in missionary work. Second, the disbanding of Bingham Institute has given more workers; yet the uncertainty of its re-establishment on some island of the group has not encouraged attend-

ance in primary schools. A good, central high school, easy of access, open to boys and girls, would soon create better attendance in the primary school. The Roman Catholics are gaining the children of our adherents by pretending to teach them English. Bingham Institute must start now. The jubilee year of work in Apaiang (1857–1907) is the time appointed by Providence for this new grip; the storm at Kusaie in 1905 points in the same direction.

IN THE MARSHALL ISLANDS

The work for the Marshall Islands may be hereafter administered from some one of the islands of the group instead of from Kusaie. Dr. C. F. Rife and party landed at Jaluit on May 26, charged with the special task of looking for a new base and arranging for removal in case that should be determined upon. The second day after their arrival the community was shocked by the suicide of Mr. Kaiser, the resident commissioner, who took his life with a shotgun. "On Sabbath morning, while we were attending services, we heard the shot that ended his life." A tour of inspection of the islands with a view as to location was immediately undertaken. The tour was made in the *Mercur*, a schooner of about seventy tons, owned by Letokwa, a high chief in the Marshalls, and chartered of him for this purpose. Dr. Rife manned her with ten schoolboys as crew, a young man named Letokak as mate, and himself as captain. Mr. Heine accompanied them during the first part of the voyage, alternating watches with Letokak. They sailed from Jaluit May 31. The details of their trip are too long to give here, but certain incidents and impressions, with glimpses of some of the islands, are noteworthy.

LETOKWA

Ebon is the oldest station of the mission. It is now almost forty-nine years since the landing of the first missionaries on that island, and they are beginning to plan for the jubilee on the fiftieth anniversary. The work here always has a healthy vigor to it. The Christian Endeavor work is especially active; the members of the Lookout Committee have a custom of visiting each person who is not a Christian once a week in his home.

"*Mille* is the island which was injured the most in the hurricane of June 30 last year. As we approached the island we could see plainly the devastation of the storm. The lagoon is much longer east and west than north and south, and the islets lying along the south side of the lagoon were, some of them, almost completely demolished. The number of people lost in the storm was 126. We came to anchor here about five P.M. on a Sunday. Mr. Heine, several of the boys, and myself went ashore at once, and after visiting with the teachers, Lejurlon and Timoteos, we went out to see the results of the storm. I think that the wind on this islet was of a force equal to that of our hurricane at Kusaie, for the trees were uprooted, broken, and twisted in about the same way. However, the people here had the sea to contend with as well. And the waves came, not only from the open sea, but also from the lagoon. So the poor people had no place to flee to. In the middle of the land, where it was somewhat higher, they were in jeopardy of falling trees, and at the houses, which were near the lagoon side, in danger of being carried off by waves. I can assure you I would not care to have been in their position.

"About seven P.M. on the day of our arrival we gathered the people together, about forty in number, under a rude shed for a religious service. It was now a full year since the storm, but the church had not been rebuilt on account of the unsettled condition of plans for the future. The people were living in small, hurriedly built houses. Many of them had gone to some of the islets on the north of the lagoon, and some to the islands to the north. So it was with rather a heavy heart that I tried to speak to these people, every one of whom no doubt had lost some relatives in the storm, from the words, 'The one shall be taken, and the other left.' The chief told me that they were awaiting opportunities for more of the people to leave, and I offered to carry fifty passengers to Arno on the *Mercur*. The next day we attended to business with Lejurlon, for, although the conditions were very trying and his wife and children had often been hungry, he had volunteered to stay on the island and care for such of the people as should remain. I arranged, however, that he should go to live on one of the northern islets, where the effects of the storm were comparatively light. The courage of such a man is worthy of our admiration. Many a man would have thought that one year such as he had passed through was enough, and would have asked to be relieved; but he and his wife were willing to remain.

"At *Arno* the hurricane did but little damage, but it blew down our church at the west end of the lagoon. The work here has been hurt by the interference of Romish priests, with their ideals and methods so different from ours. The natives are confused, and are apt to be caught by the easier mode of life which the priests accept from them.

"At *Mejuro* our principal church had blown down and had not been rebuilt; we accordingly held services under the trees, with a large and attentive audience. The number and attitude of the people at these services is a sure criterion of the condition of the work; if we find them either not attending at all or coming very late and paying little attention when present, we know that religious life is at a low stage. The pastors at home probably have the same experience.

"At Mejuro I took occasion to visit the islet of Ronron at the northwest part of the lagoon. I had had this place in view for some time as a location for our work if we come to the Marshalls. I found it almost ideal, so far as a location on the coral islands could be. In the first place there is a good anchorage for our ship, if we ever again get one, well protected from the wind from any direction. The islet, lying in an east and west direction, has a good position with regard to hurricanes, in case another should visit us, although they are of very rare occurrence. The land is also very good for land on a coral island, and I feel positive that we would be able to raise quite a few vegetables. Jiberik, the chief who owns the piece of ground which would be our best location for a building site, is also quite anxious that we occupy it. We own land in another part of this lagoon, and I think we can come into possession of a piece of ground here with little or no expense to the Board. I sincerely hope that the permission to build is already on the way, and that our work may soon again be on a firm footing.

"*Mejij* is small, has no lagoon, and ships must consequently remain under way at sea. We always dread this island. However, we raised the land in the night, and at two A.M. were close beside it. We were favored with a good wind, so that it was not difficult for the ship to stem the current and keep near the land. The condition of the work here was very good indeed, and Lijeto was glad to tell me he had twenty-five pupils in his school, the largest in all the group.

"At *Kwojelein* we observed the communion, as we do at all islands where there is no ordained man. At such times it is customary for the ushers in seating the people to 'separate the

sheep from the goats.' It was very evident to me, in casting my eyes over the congregation, that many who were formerly communicants were now in the back part of the church. On consulting my records I found that the membership is now sixty-two, while a few years ago it was almost twice that number.

"So we finished our tour of nineteen islands, having traveled about 3,500 miles and occupying three months' time. The accompanying statistical report shows that we have in the Marshall Islands and at Kusaie 3,482 church members, 3,684 Christian Endeavorers, with 703 associate members, and 1,051 in attendance at the schools. Of the twenty organized churches, ten of them are listed as self-supporting, while some of these do much more than pay their own expenses, and this would increase the number materially. In fact, the total contribution falls but a little short of the amount expended for the teachers. The contribution has fallen considerably below the average on a few of these islands on account of the hurricane last year."

MARSHALL ISLAND VILLAGE ON LAGOON. HOMES OF CHRISTIANS

AUSTRIAN MISSION

ITEMS FROM PRAGUE

In a letter from Dr. A. W. Clark, of Prague, dated November 3, reference is made to the expected arrival of Drs. Creegan and Hitchcock and of arrangements for their visit to the mission. Dr. Clark continues: —

"I am very glad you had at the annual meeting Mr. Reitinger, whom I received to the church years ago in Brunn. The same day I received another young man, Mr. Vrbitzky, who is preaching the gospel today in Dakota. If we only had all the men here that we have given to America, what a help! Dr. Adams's best man in Chicago is Mr. Cejnar, who worked with me for years. We are all very busy. In six weeks over twenty new members have been received. Tomorrow I preach here at the communion service, after which I shall ask the brethren Creegan and Hitchcock to give us a message. Then they will be hurried off to Weinberg, where the service is an hour later, and in the evening to Zizkov. In the morning they will be in the Prague Hall. I am just placing a third colporter in Russia."

A GRATEFUL LETTER

The church in Prague sent on October 13 the following letter of greeting to the American Board, signed by Alois Adlof, its pastor, and its deacons and elders: —

"Beloved and Honored Brethren and Fathers: It is with thanksgiving to God that we call to mind at this time the founding of the American Board a hundred years ago. Our hearts are full of joy as we view all that the love of God has accomplished during these hundred years through this his blessed and wonderful instrument. And how can we do otherwise than rejoice from

the depths of our souls when we realize that through you the gospel came to us and we became the sheep of the pasture of our divine Lord and Saviour, Jesus Christ.

"Will you kindly number our congratulations also among the thousands which you have already received and will receive on this jubilee occasion. May the Lord add his blessing in the future as he did at the founding and as he has done during all the century! In many varied mission fields He has raised up a long and honored line of workers, who have labored with love and self-sacrifice in the ranks of this society, of which we claim the right to be counted as thankful children.

"With hearty greetings we send you these our congratulations. May God bless you richly and crown this second century of your activity with far greater revelations of his power than ever before! We are thankful to you and thankful to God."

FOOCHOW MISSION

THE HARTWELL MEMORIAL

REV. LEWIS HODOUS sends this account of a new church building and its history: —

"In the year 1895 Rev. Charles Hartwell established a church at Kai Nguong Lau. This place is located in the heart of Foochow City, and is named from a temple, still standing, whose beginnings become dim in the hoary past. At present this temple is used as a reform school, and has been frequently visited by Miss Hartwell, who has held religious conversations with the inmates.

"Last year the members of the Kai Nguong Lau church planned to celebrate the tenth anniversary of its existence. They had revival meetings for several days, and then a mass meeting to which many were invited, both from Foochow and elsewhere. The sentiments and memories stirred by this occasion finally crystallized into a movement to build a new church and dedicate it to the memory of Mr. Hartwell. Accordingly they themselves subscribed about $250 and asked others to help them. The Christians of Shao-wu sent down a generous contribution; Ing-hok and Foochow City, Foochow College, old friends of Mr. Hartwell, many of the missionaries working in Foochow and some of the community people, among them the Japanese and American consuls, subscribed toward the Hartwell Memorial. Up to date the money collected here in Foochow has amounted to about $500.

"A short time ago we were fortunate to secure a fine house almost opposite the present Kai Nguong Lau church, and we are to take possession in a few weeks.

"Miss Hartwell has interested her friends at home, and they have contributed generously toward the project. The native contributions are not all in as yet, but will probably amount to $400."

JAPAN MISSION

CONFERENCE OF KUMI-AI CHURCHES

DR. J. D. DAVIS writes from Kyoto, under date of October 18, this report of the conference of the Kumi-ai churches held at Kobe: —

"The Kumi-ai churches have just held in Kobe the largest and best annual conference in their history. Over one hundred pastors and delegates were in attendance. The utmost harmony prevailed, and they took hold of the business with great interest and dispatched it with no waste of time. Nearly two thousand yen were raised for concentrated district evangelistic work during the coming year. A committee of five was appointed to examine and report on the best way of making evangelistic work more effective, how to best train pastors and workers, and also on the weekly paper, *The Christian World*. This means, as we hope, that the Kumi-ai churches are to take a more direct interest in the work of the Doshisha theological department. Mr. Abe's sermon, Sabbath morning,

before an audience of nearly one thousand persons, on Ezekiel's vision of the valley of dry bones, was a very able and forceful presentation of the condition of Japan and of the Japanese church as a whole, and the great need of the breath of the Spirit to make the skeletons stand up, a great army of living workers.

"In the afternoon 1,200 or more persons crowded into the church to hear Shimada Saburo, M.P., and Mr. Ebina speak. The conference adopted a short address to the mission, recognizing the part our mission has had in bringing their body of churches to their present condition of independent self-support, and bespeaking our future co-operation and help. The members of the mission are made corresponding members of the conference, and those who engage in evangelistic work are asked to become corresponding members of their Home Missionary Society and unite with them in evangelistic work. An early morning prayer meeting was held each day from half-past five to half-past six, on the mountain above the city. The last morning 120 pastors and delegates met there, and there was one succession of half-minute and minute prayers, almost all breathing the one earnest petition for spiritual strength and Spirit-filling to be used in the work of saving men.

"It was a rich and thrilling experience to the writer, who took part in the organization of the first church in Central Japan and the third in the empire, thirty-two years ago. Kobe was then a fishing village of a few thousand people. It is now the fifth or sixth city in the empire, with 300,000 inhabitants. The little church of eleven members, then the only baptized Christians in Central Japan, has increased to a circle of over one hundred churches, about half self-supporting, and all supported by contributions from the Kumi-ai body, with nearly 15,000 members. Nearly fifty men, nearly all members of these churches, are studying in the theological department of the Doshisha. Best of all, there is a most cordial feeling toward the members of the mission and a mutual desire on the part of the Japanese and foreign workers to be filled and used of the Spirit in the great work of saving men."

ENLARGEMENT AT KYOTO

Dr. D. W. Learned writes, October 22: —

"Last week the Heian Church of this city celebrated its thirtieth anniversary. (Heian means Peace, and is also the original name of this city.) Thirty years ago three churches were organized here on successive Sundays — one in our house, one in Mr. Neesima's, and one in Mr. Doane's, the membership of all three being chiefly composed of students in the Doshisha. After a year or so the Doanes went back to America, and the church which had been meeting in their house rented a house in the very center of the city. Afterwards they bought the house; later they remodeled it; again they pulled it down and built a small church; afterwards they pulled this down and built a larger one; and now they have just enlarged and improved this. In all these thirty years the church has had no mission help in money, and not very much mission help of any kind except the use of the Doane house for a short time. The most of the Second Church was absorbed in the Doshisha Church when that was organized; and the remainder of it, together with the First Church, was finally absorbed by the Third Church, which then took the name Heian. The celebration was a very pleasant occasion. An interesting thing was that all the people in that block decorated their houses with festal lanterns in honor of the occasion, although few if any of them are Christians.

"As I may have given the impression that our Japanese brethren are seeking to control the work which we are carrying on, I must not fail to call your attention to the very cordial feeling towards the mission which was shown at the meeting of the general conference of the Kumi-ai churches last week

in Kobe. It was all that could be desired. I very much hope that our policy of mutual independence and mutual sympathy with the Japanese will be found to be a good one in its results. I am not sure that it is the ideal one, but it seems to me to be the best one for our polity and for Japan, at least.

"By the way, it is an interesting fact that the Deacons' Association at this Kobe meeting pledged 1,000 yen to meet the expense of a ministers' conference, or 'retreat,' to be held for a week or two next spring.

"I had the pleasure last week of visiting the chapel which Mr. Allchin has just built for his work in the rapidly growing section of Osaka, and I was very much pleased with the building and much impressed with the importance of the field which he is cultivating. The work which he and Mrs. Allchin have built up there is certainly a proof that there is plenty of room for missionaries yet in Japan."

THE WIDE FIELD

CHINA

STARTLING CHANGES IN WESTERN CHINA

Rev. John Parker, of the London Missionary Society, has recently made a ten days' journey to Chen-tu, the capital of Sz-chuen province, a distance of some 200 miles from Chunking. His way was along the principal road of the province and led through centers of walled cities, each one having interests of its own. Several changes impressed him as he went along. It was evident that the anti-foot binding crusade had reached even these remoter parts. Formerly, to see examples of unbound feet one had to go to mission schools, but now, passing through one of these cities where missions have nothing more than a preaching hall, the general decay of the ancient custom could easily be seen. Young girls were taking their places with the boys at games and a large number of the married women had unbound feet, a fact plain to every one who noticed their half-halting walk, as if the person was learning a new stride.

What most impressed this watchful missionary was the fact that not one of these important places, and few even of the less important ones, were without a Christian church or hall on the principal street, with a native preacher in charge. Now from Shanghai on the coast, following up the great waterway of the Yangtse, there is not a city of any size, including market towns, but has its Protestant church or preaching hall; and where a great road deviates from the waterway it also is lined with these active witnesses for the truth.

A REMARKABLE BOOK

The Peiyang Educational Institute has recently issued, under the authority of H. E. Yuan Shih Kai, Viceroy of Chihli, a small primer which constitutes the first attempt made by the official class in China to render any popular or systematized account of Christianity — its origin, development, and influence in this empire. Every scholar, young and old, in the new primary and advanced schools that have been started in the province of Chihli has been furnished with a copy, and the book is distinctly one of the forces molding the new China.

When one remembers that Chihli is the imperial province, and that its viceroy ranks next to the emperor himself in influence, the significance of this publication and its use in all the schools of the region is apparent. As the primer has not been put on general sale, and in order to give it the publicity it merits, the *North China Herald* has printed a full translation of it in successive issues of the paper, beginning August 3. The chapters of the book take up such matters as the intro-

duction of Christianity into China; the treaty clauses relating to missions; the treatment of foreign missionaries; the relations between the masses and Christians; the origin of Christianity; the principles of Christianity; the seriousness of conflicts between the Christians and the Chinese; aspects of Christianity in other countries. The whole attitude of the book is kindly and pacific. It states that the treatment accorded to foreigners should be that of a host to his guest, and it deprecates interference with missionaries, whose preaching, it says naively, is a mere matter of livelihood. In its treatment of the principles of Christianity the book discusses at length the doctrines of the Sermon on the Mount and makes some good-natured but telling applications that missionaries and native Christians may properly take to heart. This book is bound to have great influence in securing yet friendlier relations between the Chinese and the mission communities.

INDIA

CHRISTIANIZATION OF THE PARIAHS

The Morning Star of Jaffna reports the Bishop of Madras as prophesying that within fifty years there will be in the Telugu country alone a large and vigorous community of two million Christians. The Bishop says further: "Among the converts from the lower strata of Hindu society the effect of Christianity is remarkable; scores of Christians whose fathers were Pariahs, living as serfs, without hope in this world or the next, are now well-educated men, fit for positions of trust and responsibility, and bright examples of Christian faith and conduct. I have visited village after village where the Christians of Pariah origin are the best educated and most moral class in the community. I feel sure that when the whole 2,000,000 Pariahs are converted to Christianity they will be raised from the bottom right up to the top of the social scale and form a marvelous witness to the power of Christ, such as no age has seen since the days of the apostles. We see now the beginning of a mighty movement that will revolutionize the whole fabric of Hindu society and Indian thought. It is no vain dream that within this present century India will become a Christian land, inspired by Christian ideals and dominated by Christian principles."

MOHAMMEDANS AGAIN

From the *Christian Patriot* of Madras we learn that the first three students to apply personally at the Bible House in Calcutta this year for the Scriptures distributed to the successful graduates of the university by the British and Foreign Bible Society were Mohammedans.

TIBET

THE BLIGHTING LAMAS

A writer in *China's Millions* says: "What strikes a traveler and is of paramount interest to the missionary is the status of the priest in the country. This is one of the most appalling circumstances in dealing with the Tibetan race. The land is nominally a dependency of China, and in Lhassa, the capital, are two Chinese statesmen known as Ambans. They remain in this town as viceroys, and have in theory very far-reaching powers, civil and otherwise. But the real ruler of the people is the quasi divine Dalai Lama, who by means of his priests or lamas enters into every phase of the Tibetan's life. This strange and complex system of Lamaism has produced first of all the demand for the priest, and he, in supplying the demand, makes his own terms. Body and soul could not be more enslaved by any system.

"The lamas cluster in their large lamaseries and live off the poor people. These temples have often thousands of the dim lights of Asia. Saints and holy men by profession, they are rogues and reprobates in practice. Families are small in Tibet, but one in every family must be given to the Moloch of Lamaism. The effects are

obvious. The population is not improved by such large communities of celibates, nor are the morals. And while a wage-earner is taken away from each family an additional burden is added. The way the poor Tibetan is kept orthodox is worthy of a better cause.

"The lama is also the only schoolmaster in the land. To him all the children are sent, and while still young become imbued with his teaching and go away with faith in his pretensions. The lama, the child thinks, can tell the thoughts given; reveal the treasures of the earth and the mysteries of the future. He is the only medical adviser, and can relieve the soul from hell or block its way to Nirvana. He is a god, or at least as powerful as the gods. And so men worship him, fear him, and allow him to do as his vile and selfish mind dictates."

PALESTINE

WORK FOR THE MOHAMMEDANS

A lady missionary of the Church Missionary Society sends this report: "Two Moslem sheiks, who had come from distant villages for medicine, asked on different days for a book like the one we read out of. We gave Gospels to both. About six weeks after they came again and asked for another book. They had read the others through and through. So we gave one a Bible and the other a Testament, and we have heard from patients from one of those villages that the sheik reads to the people in the evening from his book. In the other village, when it was visited, all the big men of the place were gathered together, and the sheik said to our Bible-woman, 'Now we are all ready to hear what you want to tell us.' So she told them clearly and simply the need of a Saviour and God's provision. In the village whence I am writing most of the younger Moslem women were girls in our school, and many of the young men were in the boys' school. They are always ready to listen and glad to show their knowledge. Two days ago, just as I was finishing the daily dressings, I noticed the three remaining patients were old schoolgirls — one a Druze, one a Moslem, and one a Christian. So I said, 'Which of you love the Lord Jesus?' They all said, 'I.' So then I asked each one, 'Why?' and the Christian said, 'Because he died for us'; the Moslem, 'Because he washed me in his blood'; and the Druze, 'Because he redeemed us.' One felt those facts had not been taught in vain."

JAPAN

CHINESE STUDENTS IN JAPAN

From a letter in the *Church Missionary Intelligencer* we glean these interesting facts: —

"A recent statement by the Chinese minister at Toyko puts the number of Chinese at more than 10,000 in that city alone. The absence of the queue and the wearing of a neat semi-uniform attire renders it quite difficult, if not impossible, at first, to distinguish between Chinese and Japanese students. . . . Their desire in coming to Japan is chiefly to obtain an up-to-date modern education and then to return to China as clerks and agents for foreign firms at large and remunerative salaries. . . .

"It will not surprise many to know the Chinese are doing well at their studies. Very few take a year to learn sufficient Japanese to enable them to follow lectures in that language. Of course, many do not stop that length of time in the country. . . . The weakness of the system is felt in the fact that at least three-fourths, probably more, come to Japan without any preparation and without knowing a word of Japanese or English. . . . Hundreds may hardly get beyond the secondary stage, returning to China after a year or two of study in Japan. Many question the usefulness of such men in their provincial centers, or for filling responsible posts under government, to say nothing of the lack of economy in the whole system. There appears to be a real and urgent call for sound improvement

of the home regulations for education in the Chinese empire.

"Remarks have been made about the morals of the Chinese students, many of which are manifestly unjust, unkind and inaccurate Given the same num ber of students of any one nation dumped down in one large city, with its terrible temptations to such young men, we fear there would be different things seen than now. . . . We are seeking to bring before these interesting students the need of other preparation besides that of the mind. . . . Very literally we have to be all things to all men, that we may by all means save some. But in nothing which concerns their highest good are we neutral. We have a school for the study of English for eight hours daily, except Saturday and Sunday. This brings us into sympathetic communication with about three hundred men. Some are coming to study the Bible with me in my room in a Japanese hotel. The general prayer and evangelistic meetings and Bible classes are averaging nearly twenty, even though some of our best men are gone to China for vacation."

AN EPIDEMIC OF SUICIDE

The Japan Mail is authority for the following painful story: —

"The case of the youths — five in succession, if we remember aright — who perished from the epidemic of hurling themselves over the Kegon waterfall, seems not unlikely to find a still more shocking sequel. Yamada Naokuma had studied philosophy under Dr. Inoue and had graduated with distinction. Over a month ago he disappeared and nothing was heard of him until his pocketbook, found near the edge of the crater of the active Aso volcano, revealed that he had deliberately made away with himself. . . .

"These cruel incidents bear eloquent testimony to Japan's need of some satisfying religious creed. . . .

"Since the time of writing the prediction has proved only too true. Other youths, impelled by some curious spirit of imitation, committed suicide in a similar way in the crater of the active volcano of Asama. These facts seem to have led the authorities to guard the approaches to this and probably other volcanoes."

THE PORTFOLIO

The New Woman in China

At Chen-tu, the capital of Sz-chuen, in Western China, it is computed there are at present 11,000 students. The educational movement is only three years old. There are all kinds of schools, some private, others established by the government, and others opened by public subscription. The students dress in semi-European fashion, with the embroidered dragon on the left sleeve near the cuff; even the scholars of the Christian schools have the same decoration; and on the upturned collar of the coat is a silver medallion, with the character denoting the class of school the students belong to.

What was my astonishment when going through the city to see a number of students with the character for "woman" on their collars! When I went to some of the missionaries there and asked what it meant, I was told that the young ladies of the well-to-do families were now attending girls' schools and taking the same studies as their brothers, but that with their girls' attire they could not go out on the street to attend the classes; and so as to avoid this they now dress in almost the same cut of clothes as the men. Mrs. Davidson, of the Friends' Mission, rather amused us by telling of her effort to get one of these same Amazons to go round to the boys' entrance of the school — she herself being deceived by the appearance of her visitor. The fashionable small feet, of course, had disappeared, and the fair

student wore top-boots, and I suppose had drill exercises. What a wonderful change for China!

Rev. John Parker, in "The Chronicle."

Blessed Be Mud

Of the furnishing of mission field churches much might be written. One striking specimen that I have seen was in the West African bush, in the Ijebu country, Lagos district. "The *mud* of that land is good," might be truly written; for not only does it furnish (without baking) walls almost as hard as brick, but in this case the fittings and furniture of the church were all mud. There were mud benches down each side of the central aisle — like low walls they were, perhaps three inches thick — on the top of which the congregation sat (and would inevitably tumble off if they went to sleep!). There was a mud communion "rail" — a good, solid wall of mud, some three feet high, with rounded, shiny top where bowed heads might rest, and mud step at the foot of it for communicants to kneel upon. Inside the "rail" a solid mud communion table of ample dimensions; behind it a mud reading desk, with sloping top smoothed to shininess, to hold the books; and behind all a mud choir gallery, well raised from the ground, and with curved mud balustrade in front. If I went on to say that the harmonium and the lamps were also of mud, some readers might suspect me of exaggeration. But the picture as it stands surely testifies sufficiently alike to the devotion, the ingenuity, the poverty, and the aspiration of these fellow-Methodists of ours in the West African bush!

Rev. W. H. Findley, in "The Foreign Field."

A Hand or a Finger

Most of the great men of the early period of reconstruction were trained n the schools of foreign missionaries. The greatest need of present Japan is said to be economic development, but the basis of economic development is confidence. And confidence will only come as the fruit of moral and religious education, based upon Christianity. The civilization of Western countries is comparatively symmetrical, like a hand in which all the fingers are harmoniously developed. They excel not only in art but in education, not only in trade but in religious institutions; but in Japan, on the other hand, the long middle finger is patriotism. Very good; but the other fingers, especially moral education, are like half-grown little fingers. Our need is Christian character from Christian education.

From a recent address of Hon. S. Ebara, M.P., chairman of the House Committee of the dominant party in Japan.

Education Not Enough

Mr. Makino, Minister of State for Education, has just issued an "instruction" which suggests that things are not so satisfactory as is superficially apparent in the condition of the rising generation: —

"It is scarcely necessary to say," observes His Excellency, "that the duty of scholars and students is to have a steadfast mind, to propose to themselves a fixed purpose, and to look forward to achieving great results by zeal and diligence. Nevertheless, among the youth of both sexes I detect, to my great regret, a tendency to occasional despondency and to ethical decadence. Certain of those now in the schools show an inclination to luxury, or torment themselves about empty theories, or, in extreme cases, allow their minds to become absorbed in dissipation and, violating the precepts of virtue, lose their sense of shame. Unless steps be presently taken to severely reprimand these errors, their harmful results will be incalculable.

"There are signs that the trend of a part of society is towards insincerity, and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures, for these either ventilate extreme doctrines, or inculcate pessimistic views, or depict

immoral conditions to the no small detriment of education. Steps must be taken to suppress publications that suggest such danger, whether within or without the schools. Again, there are men who, advocating an extreme form of socialism, have recourse to various devices for leading astray students and teachers. It behooves educationists to be specially on their guard and to prepare for checking these evils before they bear fruit."

This "instruction" appears to us very timely, for it is not to be denied that questionable publications in the shape of novels, pictures, and pictorial post cards have of late become very common. Moreover, there is something verging on a craze for reviving the customs of the *Genroku* era, which was the age at once of the Tokugawa's greatest prosperity and greatest corruption. Luxurious and licentious fashions have a growing vogue. A short time ago a number of persons — thirty-seven, if we remember aright — were apprehended on a charge of manufacturing Paphian pictures, and we observe frequent journalistic reference to the corruption of students. Mr. Makino, the present Minister of State for Education, is a man of very clear discernment and earnest purpose. He will not confine himself to the mere issue of an "instruction," but will take care that practical measures are devised to give real effect to his words.

The Japan Mail.

The Worth of Buildings

It may not be amiss to tell of the circumstances that led Mr. Bliss (Dr. Isaac G.) to think of a Bible House in Constantinople: —

"He was going from his narrow quarters in the city to his home in Hasskeuy in a large rowboat, with a dozen or more natives seated in the bottom of the boat. He was sitting up on the stern, when some people below him began to talk about him. As their conversation was in Armenian, they did not suppose he understood. One said to another: 'Who are these people? What sort of people are they?' 'They seem to be a good sort of people,' was the reply, 'but they

BIBLE HOUSE, CONSTANTINOPLE

don't know how to work; the Catholics have a house of their own, and you know where to find them, but these people are sometimes here and sometimes there.' At once the thought came to him, 'Yes, that is just what we need — a place where people will know where to find us; and then what a help it would be in the general work!'

"He came home full of the idea, and as soon as possible communicated it to the missionaries, who fully agreed with him. He got each of them to write out his opinion over his name, and sent to the Bible Society in New York and asked permission to go to America and raise funds for it. They consented, and when he had raised $50,000 he returned, and with others — Mr. Pettibone especially — drew up a plan for a building that would accommodate *all* missionary work, American and English. In due time, after all obstacles that were to be expected in Turkey were removed, he had the satisfaction of seeing the Bible House finished and all branches of the work well accommodated."

Mrs. E. D. Bliss.

A Striking Contrast

I had the honor of accompanying Bishop Hannington when he visited Chagga (Kilima Njaro), about 1886, for the purpose of opening up Church Missionary Society work there. Then we were received but coldly, or perhaps rather too warmly, for all the natives maintained an attitude of hostility or suspicion towards us, and our lives were in peril more than once.

In one state, Mwarang', the king refused to give us a guide, and we lost our way; so we were compelled to sleep huddled together all night, in pouring rain, and found ourselves at daybreak confronted by a yelling crowd, who had brought their guns, spears, and shields with the intention of killing us, and I verily believe had it not been for the bishop's presence of mind we should have been killed. Now I went with my wife to that very state in 1906, and what did I find? In the place of narrow, winding tracks we passed along fine, broad roads, and close to the very spot where the bishop and I passed that uncomfortable night we had the privilege of attending a service held by the Lutheran missionaries (who are doing a noble work there), at which there was a congregation of over a thousand natives. In the afternoon we witnessed the baptism of fifty-six converts.

Rev. J. A. Wray, in "The Church Missionary Intelligencer."

THE BOOKSHELF

The Missionary and His Critics. By Rev. James L. Barton, D.D. New York: Revell Co. Pp. 235. $1.00 net.

The foreign missionary is supposed to have many critics; it appears he has also a host of advocates and defenders. Our colleague, Secretary Barton, furnishes the friend of missions with abundant support by this timely volume. In seven chapters it treats of the missionary in his relations to the merchant, native religions, the tourist, the journalist and author, foreign residents, his home government, and local officials. Then follow three chapters upon the character and ability of a missionary, luxurious living, and the missionary and his achievements. The indexes which conclude the book are among its striking features. The first of these gives the names of more than two hundred authorities quoted; the second classifies them under such headings as army and navy officers, journalists, church officials, diplomats, educators, natives of mission lands, scientists, etc. The list of references to countries covers several pages, and there is an interesting table pointing out those parts of the text which show the contribution of missions to the different interests of mankind. The plan of the book is to begin each chapter with statements of the author concerning the topic it discusses and to conclude with illustrative quotations from numerous distinguished authorities. How various these authorities are may be seen by a selection of names taken almost at random: Presi- Angell, Phillips Brooks, Henry Drummond, Julian Hawthorne, Marquis Ito, Sir Harry Johnston, *The Japan Mail*, President Roosevelt, Robert Louis Stevenson, *The London Times*, Mark Twain, Alfred Russel Wallace. The style of the book is crisp and racy; its point of view is the present hour; its temper kindly; its contention clear and convincing. Here is a missionary apologetic without an apology, an arsenal of facts with which to refute the easy-going critic of the foreign missionary enterprise.

The Spirit of the Orient. By George William Knox. New York: Thomas Y. Crowell & Co. Pp. 308. Illustrated. $1.50 net.

Professor Knox was for some time an educator in Japan, and in this volume has written out his understanding of the elusive spirit that dominates the far Eastern peoples. After an introductory word indicating the necessity

and desire of a better understanding of the Orient, there follow two chapters on the American point of view and the Asiatic point of view; then India, China, and Japan are treated in successive pairs of chapters dealing (1) with people and customs, and (2) with the spirit and problems of these nations. The book concludes with a chapter upon the new world, of which this is the last word: "In the East the organism is supreme; in the West the individual. The spirit of the East there had finished its course, but coming to us it may lead us away from our absorption in the things of sense and introduce new elements into life and thought; and we shall teach the East the value of personality, and the world shall be the dwelling place of the children of God. From this union of East and West shall come the higher and better humanity and the new world in which abide peace and truth."

The book abounds in keenly drawn contrasts between the East and West. The style is often epigrammatic and offers effective quotation. Our author has given us a fresh look at ancient peoples through keen, sympathetic eyes. The make-up of the book is attractive; the photographic illustrations are excellent.

Micronesia: Fifty Years in the Island World. The History of the Mission of the American Board. By Mrs. Theodora C. Bliss. Boston: A. B. C. F. M. Pp. 167. Price in cloth, 50 cents; in paper, 30 cents.

In this compact little volume is told the story of our Micronesian Mission by one who herself had part in the work for ten years. It was no easy task to carry along in one narrative the complicated records of these several groups of islands, but Mrs. Bliss has woven them together with commendable clearness into an interesting story of a half century of toil and triumph. Compact as the narrative is, room has been found for much of incident and anecdote, and the figures of the early missionaries stand out with especial distinctness and individuality. Besides its list of authorities quoted and its foreword descriptive of the island groups, the book has an appendix containing the chronology and statistics of the mission. It thus adds to its value as a handbook for mission study as well as an interesting sketch of missionary life.

The Pacific Islanders: From Savages to Saints. Edited by Delavan L. Pierson, M.A. Funk & Wagnalls Co. Pp. 354. $1.00 net.

The subtitle of the book, "Chapters from the Life Stories of Native Converts," indicates its character. Such authorities as Dr. William Gunn, John G. Paton, Rev. George Smith, Mrs. Theodora C. Bliss, Rev. F. M. Price, Dr. George Robson, and others have described the service of some great missionaries in the South Seas and the marvelous changes that have been wrought among the degraded peoples there. These chapters, as edited and illustrated by the managing editor of the *Missionary Review of the World*, make an attractive book, full of action and romance. It will furnish stirring reading for young people as well as their elders, and deserves a wide reading.

The Meaning and Message of the Cross. By Henry C. Mabie, D.D. The Revell Co. Pp. 259. $1.25 net.

Dr. Mabie styles his book a Contribution to Missionary Apologetics. If we are to have an experiential theology, certainly the work of missions is one viewpoint from which the doctrine of the atonement is to be studied. And one who has been secretary of a foreign missionary society for as many years as has Dr. Mabie should be prepared to make a contribution to the subject. His book is a calm and conciliatory attempt to set forth the significance of the cross as a redeeming achievement. It is in the main the conservative position; there is a real objective atonement; the death of Christ has a "saving relation" to the soul of the redeemed. The last two chapters, "The Missionary Energy of the Cross" and "The Christ of the Cross the Desire of All Nations," indicate the motive of the book.

THE CHRONICLE

Departures

November 20. From San Francisco, the Misses Frances K. and Lucy P. Bement, returning to the Foochow Mission, accompanied by Miss Grace A. Funk, to join the same mission (see page 3); also Mrs. Frances H. Davis, returning to the Japan Mission, accompanied by Mr. and Mrs. Frederick B. Bridgman, returning to their mission in South Africa via Japan.

Arrivals in this Country

October 6. At Vancouver, Miss E. Gertrude Wyckoff, of the North China Mission.

November 8. At San Francisco, Rev. and Mrs. Franklin M. Chapin, of the North China Mission.

November 19. At San Francisco, Miss Lucy E. Case, of the Japan Mission.

Deaths

November 28. At Claremont, Cal., Rev. Edmund M. Pease, M.D., for seventeen years a missionary in Micronesia.

November 29. At Traverse City, Mich., Rev. Charles Temple, son of Rev. Daniel Temple, D.D., one of the earlier missionaries of the American Board to Turkey. He was born on the island of Malta in 1825.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, Hammond-st. Cong. ch., Friend,	20 00	
Belfast, 1st Cong. ch.	35 00	
East Orrington, Cong. ch.	6 45	
Hallowell, Cong. ch., Annie F. Page, for Haystack offering,	10 00	
Portland, Mr. and Mrs. McKasick, 47; F. B. Southworth, 41.88,	88 88	
York Village, 1st Cong. ch., Rev. S. H. Perkins, for Haystack offering,	5 00	165 33

New Hampshire

Bath, Cong. ch., Rev. W. P. Elkins,	1 00	
Bennington, Cong. ch.	7 50	
Berlin, Cong. ch.	18 60	
Concord, West Cong. ch.	8 00	
Farmington, 1st Cong. ch., Rev. E. D. Disbrow, for Haystack offering,	10 00	
Hampstead, Cong. ch.	6 27	
Haverhill, Cong. ch.	7 15	
Mt. Vernon, Cong. ch.	8 00	
Nashua, Pilgrim Cong. ch.	42 70	
North Conway, Cong. ch.	1 73	
Ossipee, 1st Cong. ch.	50 00	
Wakefield, Cong. ch.	2 20	
Walpole, Cong. ch., of which Rev. G. H. De Bevoise, for Haystack offering, 5,	30 45	
Wilton, 2d Cong. ch., to const., with other donations, Mrs. Wm. Fiske, H. M.	35 10	228 70
Less.—Hanover, Rev. H. A. Stimson, acknowledged by error in October *Herald*,		10 00
		218 70

Vermont

Albany, Cong. ch., toward support Rev. Robert Thomson,	6 10	
Berlin, Cong. ch., toward support Rev. J. X. Miller,	26 50	
Essex Junction, 1st Cong. ch.	7 00	
Glover, Cong. ch., toward support Rev. R. Thomson,	48 00	
Hartford, 2d Cong. ch., toward support Dr. H. N. Kinnear,	33 65	
Hyde Park, 2d Cong. ch.	4 57	
Jericho, 1st Cong. ch.	15 33	
St. Johnsbury, North Cong. ch., of which 25 from George H. Cross and 10 from E. A. Silsby,	160 09	
St. Johnsbury Center, Cong. ch., toward support Rev. C. K. Tracy,	3 75	
Stowe, 1st Cong. ch.	1 50	
Westford, Cong. ch.	13 53	
Weybridge, Cong. ch.	2 44	322 46
Legacies.—Essex, N. Lathrop, add'l,		10 55
		333 01

Massachusetts

Amesbury, Main-st. Cong. ch.	15 00	
Attleboro, 2d Cong. ch.	278 26	
Auburndale, Cong. ch., of which Mrs. F. E. Clark, for Haystack offering, 10, 30; Julia Bissell, for do., 5,	35 00	
Belmont, Plymouth Cong. ch.	21 35	
Berkley, Friends,	70 00	
Billerica, Cong. ch., of which W. I. Bull, for Haystack offering, .50,	18 96	
Blandford, 1st Cong. ch.	20 05	
Boston, Walnut-av. Cong. ch. (Roxbury), 136.30; Boylston Cong. ch. (Jamaica Plain), toward support Miss M. E. Kinney, 105.93; do., H. A. Barker, for Haystack offering, 5; 2d Cong. ch. (Dorchester), of which Mrs. Arthur Little, for Haystack offering, 50, 60; Trinity Cong. ch., 13.38; Union Cong. ch., Hamilton S. Conant, for Haystack offering, 10; Immanuel ch. (Roxbury), Mrs. J. C. Francke, for Haystack offering, 5; Mrs. H. S. Johnson, for do., 100; Mrs. J. T. Waterhouse, 20; H. G. Bogdasarian, 5,	460 61	
Braintree, 1st Cong. ch., Member,	10 00	
Brookline, Leyden Cong. ch., Rev. A. E. Dunning, for Haystack offering,	20 00	
Chelmsford, Central Cong. ch.	50 00	
Chicopee, 1st Cong. ch.	8 35	
Clinton, Cong. ch.	10 00	
Dalton, Mrs. F. G. Crane,	50 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	303 12	
Dennis, Union ch., for Pang-Chuang,	30 00	
East Bridgewater, Union Cong. ch., A. C. Packard, for Haystack offering,	5 00	
East Douglas, Laura H. Pierce, for Haystack offering,	5 00	
Easthampton, 1st Cong. ch.	25 53	
East Weymouth, Cong. ch.	25 00	
Fall River, Central Cong. ch.	1,020 00	
Fitchburg, Calvinistic Cong. ch.	72 48	
Florence, Cong. ch., additional,	25 00	
Franklin, Cong. ch.	20 13	
Georgetown, Memorial Cong. ch.	14 75	
Hamilton, Cong. ch.	7 57	
Holbrook, Winthrop Cong. ch.	10 00	
Holden, Cong. ch.	18 55	
Holliston, 1st Cong. ch.	16 80	
Holyoke, 1st Cong. ch., Louise H. Eastman, for Haystack offering,	2 00	
Hopkinton, 1st Cong. ch.	32 97	
Ipswich, Linebrook Cong. ch., 16; So. Cong. ch., 5,	21 00	
Islington, Cong. ch.	1 00	
Leominster, F. A. Whitney,	15 00	
Lowell, 1st Cong. ch., 69.25; Eliot Cong. ch., 48.45; Kirk-st. Cong. ch., George E. Martin, 5, and Emily H. Martin, 5, all for Haystack offering,	127 70	

Ludlow, ch. of Christ, 2 42
Lynn, 1st Cong. ch., interest Brackett Lord Fund, 84.39; Central Cong. ch., 2, 86 39
Mansfield, Cong. ch. and Sab. sch. 35 20
Maynard, Cong. ch., of which Rev. E. F. Hunt, for Haystack offering, 10, 32 00
Merrimac, 1st Cong. ch. 17 52
Mill River, Cong. ch. 17 00
Montague, Rev. W. S. Anderson, for Haystack offering, 4 00
Mt. Hermon, Cong. ch., Geo. McCahon, for Haystack offering, 1 00
Newburyport, North Cong. ch. 35 00
New Salem, Cong. ch. 13 50
Newton, Eliot Cong. ch., of which Mrs. J. L. Bailey, for Haystack offering, 5, 1,855 00
Newton Highlands, Cong. ch. 101 42
North Abington, through Rev. Geo. Benedict, 5 00
Northampton, Edwards ch., J. D. Schauffler, for Haystack offering, 2; M. C., 15, 17 00
North Becket, Cong. ch., Mary A. Church, 1, J. D. Howe, 1, and Mrs. E. S. Howe, .50, all for Haystack offering, 2 50
Norton, Trinity Cong. ch. 19 52
Peabody, South ch. 142 00
Peru, Cong. ch., C. B. Pike, 1, and E. C. Pike, 1, all for Haystack offering, 2 00
Pittsfield, 1st ch. of Christ, W. G. Harding, 5, and I. T. Redfield, 5, all for Haystack offering; South Cong. ch., Mrs. A. A. G. Russell, for do., 2; Pilgrim Memorial Cong. ch., P. C. Cook, for do., .50; Mrs. S. G. Colt, for do., 5; Miss Isabel Harding, for do., 5, 22 50
Rochester, 1st Cong. ch. 24 00
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 38 85
Sharon, Cong. ch., toward support Rev. W. M. Saunders, 37 97
Southboro, Cong. ch. 31 09
Southbridge, Cong. ch., Rev. G. A. Gordon, for Haystack offering, 10 00
South Hadley, Cong. ch. 14 60
Springfield, Faith Cong. ch., 43.58; Olivet Cong. ch., of which Rev. C. W. Kilbon, for Haystack offering, 5, 19.25, 62 83
Sunderland, Cong. ch. 73 12
Sutton, Cong. ch. 9 84
Walpole, Miss M. E. Farwell, for Haystack offering, 2 00
Waltham, 1st Cong. ch. 42 45
Ward Hill, Cong. ch. 4 00
Ware, East Cong. ch. 426 73
Washington, Union Cong. ch., Rev. F. S. Child, for Haystack offering, 6 60
Watertown, Phillips ch. 114 74
Wellesley, Cong. ch., toward support Rev. J. C. Perkins, 202.33; do., Mary B. May, for Haystack offering, 2, 204 33
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 174 76
West Medford, Cong. ch., 80; do., Mr. and Mrs. W. O. Shurrocks, 3; do., Mrs. A. D. Finney, 1.40; do., F. K. Brown, 1, all for Haystack offering, 85 40
West Stockbridge, Village Cong. ch., 20.97; Center Cong. ch., 3, 23 97
Williamstown, 1st Cong. ch., add'l, 15; White Oaks Cong. ch., Rev. E. P. Seymour, 10; College Cong. ch., S. T. Stanley, for Haystack offering, 5; Collection Haystack meeting, add'l, 5, 35 00
Winchendon, North Cong. ch. 7 90
Windsor, Cong. ch., 5.30; W. C. Goodell, for Haystack offering, 1, 6 30
Woburn, 1st Cong. ch., Rev. and Mrs. S. A. Norton, for Haystack offering, 10 00
Worcester, Adams-sq. Cong. ch., P. H. Epler, 10 00
Worthington, Cong. ch. 10 00
———, Friend, 10 00—6,753 63

Legacies.—Watertown, Mrs. Mary Jane Snow, by Walter B. Snow, Ex'r, 871 66

7,625 29

Rhode Island

Abbottrun, Miss A. M. Cargill, for Haystack offering, 5 00
Central Falls, Cong. ch. 78 56
Pawtucket, Park-pl. Cong. ch. 7 66
Providence, Elmwood Temple, 16.24; Free Evan. Cong. ch., 15.50; A. C. Farnham, 5, 36 74—127 96

Young People's Societies

Massachusetts.—Boston, 2d ch. (Dorchester), Y. P. S. C. E., toward support Dr. F. C. Wellman, 100; Chelmsford, Central Y. P. S. C. E., 6 28; Chicopee, 3d Y. P. S. C. E., 10; Lawrence, South Y. P. S. C. E., for Shao-wu, 5; Maynard, Y. P. S. C. E., 15; New Salem, do., toward support Rev. C. L. Storrs, Jr., 5; Orange, do., 10; Walpole, Jun. Y. P. S. C. E., 1.02; Williamsburg, Y. P. S. C. E., H. T. Richards, 1, 153 30

Sunday Schools

Maine.—Belfast, 1st Cong. Sab. Sch., 4.22; Oxford, Cong. Sab. sch., .60; Portland, State-st. Cong. Sab. sch., for work, care Rev. R. A. Hume, 57, 61 82
Vermont.—Bennington, 2d Cong. Sab. sch., 10; Benson, Cong. Sab. sch., 2; Charlotte, do., 16.68; Essex Junction, 1st Cong. Sab. sch., 3.73; Franklin, Cong. Sab. sch., 2.01; Jericho, 2d Cong. Sab. sch., 1.50; Vergennes, Cong. Sab. sch., 10, 45 92
Massachusetts.—Ashland, Cong. Sab. sch., 2; Boston, Allston Cong. Sab. sch., 6.39; Brookline, Harvard Cong. Sab. sch., 22; Gardner, 1st Cong. Sab. sch., toward support Rev. G. H. Hubbard, 15; Hadley, 1st Cong. Sab. sch., 5; Holden, Cong. Sab. sch., 8.82; Holyoke, 2d Cong. Sab. sch., 26.67; Ipswich, 1st Parish Sab. sch., 6; Leverett, 1st Cong. Sab. sch., 4.50; Mattapoisett, Cong. Sab. sch., 3.75; Newburyport, Prospect-st. Cong. Sab. sch., 15.56; Palmer, 3d Cong. Sab. sch., 38; Westhampton, Cong. Sab. sch., 3.80; Williamstown, White Oaks Cong. Sab. sch., 2.84; Wilmington, Cong. Sab. sch., 3.50; Winchester, 1st Cong. Sab. sch., toward support Rev. A. W. Clark, 25, 188 83
Rhode Island.—Central Falls, Cong. Sab. sch., 27; Pawtucket, Park-pl. Cong. Sab. sch., for Station Plan, 30, 57 00

353 57

MIDDLE DISTRICT

Connecticut

Avon, Cong. ch. 24 25
Bloomfield, Cong. ch. 21 63
Bridgeport, 1st Cong. ch., 188.50; Olivet Cong. ch., Rev. and Mrs. W. B. Greene, for Haystack offering, 2, 190 50
Canterbury, 1st Cong. ch. 11 69
Cheshire, Cong. ch. 33 80
Chester, Cong. ch. 23 94
Collinsville, Cong. ch. 17 40
Columbia, Cong. ch. 62 57
Derby, Birmingham Cong. ch. 27 93
East Glastonbury, Mrs. M. T. Hutchinson, 20 00
East Hartford, 1st Cong. ch. 7 32
Exeter, Cong. ch. (Leonard Bridge), 12 68
Gilead, Cong. ch. 20 00
Greenwich, 2d Cong. ch., toward support Rev. L. Hodous, 162; do., Rev. J. H. Selden, for Haystack offering, 10, 172 00
Griswold, 1st Cong. ch. 15 50
Hampton, Cong ch., Rev. H. G. Marshall, for Haystack offering, 5 00
Hartford, 1st ch. of Christ, of which Rev. R. H. Potter, for Haystack offering, 10, 217.48; Glenwood Cong. ch., 6, 223 48
Madison, 1st Cong. ch. 5 87
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 17 63
Nepaug, Cong. ch. 11 35
New Fairfield, Cong. ch. 9 80
New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 675; Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 280; Grand-av. Cong. ch., 46; Rev. H. P. Beach, for Haystack offering, 15; Anonymous, 1,000; Friend, 30, 2,040 00

Niantic, Mrs. F. A. Stevens, 1 00
Northfield, Cong. ch. 8 62
Plainville, Cong. ch. 80 08
Plantsville, Cong. ch. 61 60
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 143 58
Salisbury, Cong. ch., of which 6.97 toward support Dr. F. D. Shepard, 107 48
Sharon, 1st Cong. ch. 5 28
South Glastonbury, Cong. ch. 6 00
Stafford Springs, Cong. ch. 50 24
Stamford, 1st Cong. ch. 97 17
Stony Creek, M. C. Maynard, for Haystack offering, 5 00
Suffield, 1st Cong. ch., Mrs. A. R. Pierce, for Haystack offering, 25 00
Thomaston, 1st Cong. ch. 13 62
West Hartford, Rev. H. G. Bissell, for Haystack offering, 10 00
Windsor Locks, Cong. ch. 75 26
Woodbridge, Cong. ch. 13 50—3,677 77
Legacies. — Berlin, Harriet N. Wilcox, add'l, 371 42

4,049 19

New York

Berkshire, 1st Cong. ch. 21 00
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro, 540 50
Briarcliff Manor, Cong. ch. 159 94
Brooklyn, Tompkins-av. Cong. ch., I. H. Polhemus, for Haystack offering, 10 00
Buffalo, 1st Cong. ch., S. N. McWilliams, 25; Plymouth Cong. ch., Rev. L. G. Rogers, for Haystack offering, 15; Marion Whittemore, 5, 45 00
East Bloomfield, Mrs. E. S. Goodwin, 5 25
East Rockaway, Cong. ch. 10 00
Elizabethtown, 1st Cong. ch. 21 66
Farmingville, Cong. ch. 5 00
Friendship, Cong. ch. 5 00
Granville, M. R. Roberts, 25
Homer, Cong. ch., of which 50 toward support Rev. J. D. Taylor, 57 06
Mt. Sinai, Cong. ch. 11 00
New York, Broadway Tab., of which H. W. Hubbard, for Haystack offering, 50, 1,079.07; Pilgrim Cong. ch., 72.52; Manhattan Cong. ch., Rev. and Mrs. W. A. Farnsworth, 10, 1,161 59
North Guilford, Cong. ch. 15 00
Spencerport, 1st Cong. ch., Rev. A. E. Johnson, 5 00
Syracuse, Pilgrim Cong. ch. 2 66
Troy, A. C. Sewall, for Haystack offering, 5 00
Utica, Plymouth Cong. ch. 23 90
Westchester, Cong. ch., toward support Rev. T. S. Lee, 600 00
West Groton, Cong. ch. 18 15—2,722 96
Legacies. — Brooklyn, Mrs. Charlotte S. Buck, by Daniel Barnes and Frank Sherman Benson, Ex'rs, add'l, 7,000 00
New York, Ralph Dunning, 2,375 00—9,375 00

12,097 96

New Jersey

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 184 63
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 100 00
Montclair, 1st Cong. ch., 300; do., W. C. Noble, for Haystack offering, 5, 305 00——589 63

Pennsylvania

Meshoppen, Rev. G. C. Judson, 15 00
Philadelphia, 1st Cong. ch. (Germantown), 8 67
Wyalusing, Mrs. S. C. Adams, 25 00
Youngstown, Mrs. H. R. Preston, 5 00——53 67

Ohio

Akron, 1st Cong. ch., C. M. Woodruff, 10, and Alice A. White, 2, 12 00
Chardon, 1st Cong. ch. 11 25
Cincinnati, Walnut Hills Cong. ch., to constitute Chas. H. Robinson, H. M., 146.15; Welsh Cong. ch., 10, 156 15
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 350; do., H. Barnes, for Haystack offering, 10; Plymouth Cong. ch., Paul B. Stetson, 20; Hough-av. Cong. ch., H. G. Bogart, 5, 385 00
Columbus, 1st Cong. ch., Rev. Washington Gladden, 20 00
Kent, Cong. ch. 60 00
Marietta, 1st Cong. ch. 360 00
Oberlin, 1st Cong. ch., 88.02; Rev. H. B. Hall, 25, 113 02
Ravenna, Cong. ch. 10 00
Springfield, 1st Cong. ch. 14 70
Tallmadge, Cong. ch., to constitute Rev. Wm. B. Marsh, H. M. 57 29
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 200; Washington-st. Cong. ch., for Shao-wu, 5, 205 00
York, Cong. ch. 7 00—1,411 41

Young People's Societies

Connecticut. — New London, 1st ch. of Christ Y. P. S. C. E., toward support Rev. C. N. Ransom, 12 00
New York. — Brooklyn, Lewis-av. Y. P. S. C. E., for Shao-wu, 35 00
District of Columbia. — Washington, Lincoln Temple Y. P. S. C. E. 2 00

49 00

Sunday Schools

Connecticut. — Bridgeport, South Cong. Sab. sch., 25; Derby, Birmingham Cong. Sab. sch., 10; Durham, Cong. Sab. sch., 8; Hartford, Sab. sch. of Warburton Chapel, 10.12; Higganum, Cong. Sab. sch., 2.76; Norwich, 1st Cong Sab. sch., 18.56; Waterbury, 2d Cong. Sab. sch., 19.06, 93 50
New York.—New York, Olivet Cong. Sab. sch. 50 00
New Jersey. — Newark, 1st Cong. Sab. sch., for Ceylon, 14 15
Ohio. — Columbus, Plymouth Cong. Sab. sch., 7.62; Elyria, 1st Cong. Sab. sch., 6; Tallmadge, Cong. Sab. sch., 42.71, 56 33
North Carolina. — Wilmington, Christ Cong. Sab. sch. 5 40
Florida. — Lake Helen, 1st Cong. Sab. sch. 5 00

224 38

INTERIOR DISTRICT

Louisiana

Hammond, Cong. ch. 2 27

Kentucky

Berea, Cong. ch., 3; Rev. and Mrs. J. W. Raine, 30, 33 00

Oklahoma

Legacies. — Kingfisher, Jared B. White, 38 00

Illinois

Albion, Union Cong. ch. 2 50
Allright, Cong. ch. 4 26
Atkinson, Cong. ch. 6 83
Bowen, Cong. ch. 10 60
Chicago, Union Park Cong. ch., of which F. S. Tyrrell, for Haystack offering, 25, 75; Pilgrim Cong. ch., toward support Rev. C. L. Storrs, Jr., 60; Warren-av. Cong. ch., 49.10; Morgan Park Cong. ch., 12.30; Bowmanville Cong. ch., for Aruppukottai station, 5, 201 40
Crystal Lake, Cong. ch. 3 00
Decatur, 1st Cong. ch. 51 05
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 118 00
Galesburg, Central Cong. ch., toward support Rev. F. M. Price, 250 00
Granville, Cong. ch. 65 28
Harvey, Cong. ch. 6 00
Illini, Cong. ch. 7 50
Joliet, Rev. Samuel Penfield, 18 00
Lagrange, 1st Cong. ch. 5 00

Oak Park, 2d Cong. ch., E. H. Pitkin, for Haystack offering, 100; do., W. H. French, 10; 1st Cong. ch., J. F. Butler, 100; Iowa-st. Cong. ch., 3.50, 213 50
Ottawa, 1st Cong. ch., of which David Refior, 5, 14 59
Payson, J. K. Scarborough, 300 00
Peoria, Union Cong. ch. 50
Plano, Cong. ch. 2 25
Plainfield, Cong. ch. 8 50
Roseville, Mr. and Mrs. L. C. Axtell, 200 00
Tonica, Cong. ch. 11 00—1,499 76

Michigan

Bellaire, Cong. ch. 9 00
Big Prairie, Cong. ch. 3 00
Chesterfield, 1st Cong. ch. 1 00
Coloma, Cong. ch. 4 46
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 200 00
Grand Rapids, Plymouth Cong. ch., of which 2 from Miss. Soc., for native catechist, Madura, 10; 1st Cong. ch., H. E. Sargent, 3, 13 00
Hancock, Cong. ch. 94 13
Lamont, Cong. ch. 5 00
New Baltimore, Cong. ch. 7 15
White Cloud, Cong. ch. 6 00
Ypsilanti, 1st Cong. ch. 16 16—358 90

Wisconsin

Annaton, Cong. ch. 1 00
British Hollow, Mr. and Mrs. Thomas Davies, 50 00
Endeavor, Cong. ch. 4 31
Fairview, Cong. ch. 2 00
Kenosha, 1st Cong. ch., Mrs. O. S. Newell, 35 00
Lima, Union Cong. ch. 8 00
Pulcifer, Mrs. B. M. Larsen, for work in China, 5 00
Waupun, 1st Cong. ch. 17 00
West Salem, Cong. ch. 12 77—135 08

Legacies.—Oshkosh, Richard T. Morgan, by Richard H. Hackett and Eva Morgan, Ex'rs, 500, less tax, 480 00

615 08

Iowa

Avoca, 1st Cong. ch. 9 35
Castleville, Cong. ch. 4 00
Chester Center, Cong. ch. 6 00
Clinton, 1st Cong. ch. 8 05
Council Bluffs, 1st Cong. ch. 27 19
Des Moines, North Park Cong. ch. 30 00
Dubuque, 1st Cong. ch., Gale Parry, 5, Henry Garnier, 2, and J. W. Fowler, 2, 9 00
Eddyville, 1st Cong. ch. 8 00
Golden, Cong. ch. 6 80
Kalo, Cong. ch. 9 91
Manchester, Cong. ch. 60 00
Ottumwa, 2d Cong. ch. 5 00
Rock Rapids, 1st Cong. ch. 26 97
Winthrop, Cong. ch. 20 00—230 27

Minnesota

Excelsior, Cong. ch. 14 50
Fairmont, Cong. ch. 9 27
Lake City, Cong. ch. 16 04
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 137.70; Pilgrim Cong. ch., 37.50, 175 20
St. Paul, People's ch., toward support two native preachers, 50; Atlantic Cong. ch., 21; Pacific Cong. ch., 7.26, 78 26
Wabasha, 1st Cong. ch. 11 00—304 27

Missouri

Meadville, Cong. ch. 12 00
Nichols, Cong. ch. 1 20
St. Louis, Pilgrim Cong. ch. 134 88—148 08

North Dakota

Harvey, Eigenheim Cong. ch., 10; Bethlehem Ger. Cong. ch., 2; Hoffnungsvoll Ger. Cong. ch., 2, 14 00
Kulm, 1st Cong. ch. 75 00—89 00

South Dakota

Eureka, Ger. Cong. chs. 10 00
Java, Israel Ger. Cong. ch., 8.50; Johannes Ger. Cong. ch., 8.50; Johannesthal Ger. Cong. ch., 3, 20 00
Lake Preston, Cong. ch. 10 00—40 00

Nebraska

Arlington, Cong. ch. 4 00
Keystone, Cong. ch. 13 31
Lincoln, 1st Ger. Cong. ch. 12 45
Princeton, Ger. Cong. ch. 10 00
Red Cloud, Cong. ch. 15 00
Sutton, Ger. Cong. ch. 12 00
West Cedar, Cong. ch. 5 25—72 01

Kansas

Elmont, Rev. H. T. Markham, 5 25
Kansas City, 1st Cong. ch., R. C. Dougherty, for Haystack offering, 3 00
Manhattan, Harvey Marshall, 10 00
Smith Center, Cong. ch. 23 40—41 65

Montana

Billings, Cong. ch. 21 85

Colorado

Denver, 3d Cong. ch. 52 17
Greeley, Park Cong. ch. 48 71
Yampa, Cong. ch. 4 00—104 88

Young People's Societies

Illinois.—Canton, Y. P. S. C. E., for Sendai, 9.40; Chicago, 1st Y. P. S. C. E., 12.19; Princeton, Y. P. S. C. E., 10; Waukegan, do., 12, 43 59
Michigan.—Alamo, Y. P. S. C. E., for Harpoot, 6; Hopkins Station, do., 2.50; Kalamazoo, 1st Y. P. S. C. E., toward support Rev. and Mrs. L. O. Lee, 5; Upton Works, 24th-st. Y. P. S. C. E., for do., 5; White Cloud, Y. P. S. C. E., 3, 21 50
Wisconsin.—Roberts, Y. P. S. C. E., toward support Rev. C. B. Olds, 10 00
Iowa.—Cedar Falls, Y. P. S. C. E., for Station Plan, 6 00
Missouri.—Kidder, Y. P. S. C. E., toward support Rev. J. H. DeForest, 5 00
North Dakota.—Amenia, Y. P. S. C. E. 1 65
South Dakota.—Academy, Ward Y. P. S. C. E., toward support Rev. H. C. Haskell, 10 00
Nebraska.—David City, 1st Y. P. S. C. E., 5; Fairfield, Y. P. S. C. E., 10, 15 00

112 74

Less.—Kansas, Cora, Y. P. S. C. E., item acknowledged in October *Herald*, 15 00

97 74

Sunday Schools

Alabama.—Gate City, Cong. Sab. sch. 2 00
Illinois.—Alton, Cong. Sab. sch., 7.73; Chicago, Kenwood Evan. Cong. Sab. sch., for work, care Rev. R. A. Hume, 50; do., Bethesda Cong. Sab. sch., 13; Dwight Cong. Sab. sch., for Shao-wu, 15; Highland, do., 4.50, 90 23
Michigan.—Eaton Rapids, 1st Cong. Sab. sch., 2.69; Hopkins, do., 3.67; Muskegon, do., 10.47, 16 83
Wisconsin.—Burlington, Plymouth Cong. Sab. sch., for Pang-Chuang, 15; Madison, do., 2; Milton, Cong. Sab. sch., 4.10; Sun Prairie, do., 12.15, 33 25
Minnesota.—Bertha, Cong. Sab. sch., 1; Duluth, Pilgrim Cong. Sab. sch., 12.05; Fairmont, Cong. Sab. sch., 9.26; Fergus Falls, 1st Cong. Sab. sch., 2; Minneapolis, 5th-av. Cong. Sab. sch., 8, 32 31
Iowa.—Newton, Cong. Sab. sch., 4; Ottumwa, 1st Cong. Sab. sch., 6, 10 00
Missouri.—St. Louis, Fountain Park Cong. Sab. sch., for Shao-wu, 30 00

NEBRASKA. — Park, Cong. Sab. sch. 5 70
KANSAS. — Burlington, Cong. Sab. sch. 6 90

227 22

PACIFIC DISTRICT

Idaho

Boise, Cong. ch. 21 80

Washington

Clear Lake, Cong. ch. 3 65
Natchez, Cong. ch. 7 00
Odessa, Ger. Emmaus Cong. ch. 10 00
Olympia, 1st Cong. ch. 6 20
Ritzville, 1st Ger. Cong. ch., 25 ; Immanuels Ger. Cong. ch., 15, 40 00
Seattle, Plymouth Cong. ch., W. D. Wood, 100; 1st Ger. Cong. ch., 6; Green Lake Cong. ch., 5.35, 111 35
Tacoma, 1st Cong. ch. 5 00
Union, Mrs. S. M. Eells, 2 00——185 20

Oregon

Beaver Creek, St. Peter Ger. Cong. ch. 10 00
Portland, C. Repp, 10 00
Sherwood, Stafford Ger. Cong. ch. 15 30——35 30

California

Cloverdale, Cong. ch. 10 00
Etiwanda, Cong. ch., for Sendai, 18 00
Fresno, Zion Ger. Cong. ch. 37 00
Los Angeles, Brooklyn Heights Cong. ch. 18 56
Pasadena, 1st Cong. ch. 19 00
San Bernardino, Cong. ch. 9 55
San Francisco, Bethany Cong. ch., W. C. Pond, for Haystack offering, 5 00
San Jacinto, Cong. ch. 5 30
Sunnyvale, Cong. ch. 8 00——130 41

Territory of Hawaii

Honolulu, Two friends, for Haystack offering, 25 00
Lihue, Mrs. M. S. Rice, 500 00——525 00

Young People's Societies

WASHINGTON. — Natchez, Y. P. S. C. E. 2 00
CALIFORNIA. — Oroville, Y. P. S. C. E. 4 85

6 85

Sunday Schools

WASHINGTON. — Spokane, Pilgrim Cong. Sab. sch. 10 00
CALIFORNIA. — Whittier, 1st Cong. Sab. sch. 1 00
HAWAII. — Honolulu, Central Union Cong. Sab. sch., for Pleasant Island Mission, 100 00

111 00

MISCELLANEOUS

Canada

Montreal, Mrs. Annie W. Reed, 5 00
Ontario, Rev. and Mrs. W. T. Currie, for Haystack offering, 5 00——10 00

England

London, Dr. and Mrs. Wm. Cammack, 12 00

Turkey

Philippopolis, Through Rev. H. C. Haskell, 25 00
Van, Cong. ch., through Rev. E. A. Yarrow, 5 85——30 85

Africa

Wellington, Annie W. Wells, of which 25 for work in China, 50 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
Rev. William T. Gunn, Embro, Ontario, *Treasurer* 300 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For support Miss Myra Barnes, Miss Lilian Bowen, Miss Grace Clarke, 633 60
For substitute at Chihuahua, 250 00
For traveling expenses Miss Minnie Clark, 100 00
For medical expenses Japan missionaries, 165 38
For medical expenses Miss Olive S. Hoyt, 23 50—1,172 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 2,205 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 10 00

Additional Donations for Special Objects

NEW HAMPSHIRE. — Exeter, Phillips Cong. ch., Friend, for work, care Rev. H. K. Wingate, 10 00
VERMONT. — Richmond, Cong. ch., Friend, for pupil, care Rev. G. P. Knapp, 2; St. Johnsbury, North Cong. Sab. sch., for Umzumbe Home, 10; Westminster West, Cong. Sab. sch., for girls' school, care W. E. Hitchcock, 12, 24 00
MASSACHUSETTS. — Andover, Rev. C. C. Torrey, of which 2.50 for pupils, care Rev. Wm. Hazen, and 2.50 for Ponasang Hospital, 5; Boston, Mt. Vernon Cong. ch., Friend, for work, care Rev. C. R. Hager, 200; do., Mt. Vernon Chinese Sab. sch., for native helpers, care Dr. C. R. Hager, 60; do., R. H. Magwood, for do., 50; Bradford, Kingsbury Y. P. S. C. E. of 1st Cong. ch., for pupil, care Rev. R. A. Hume, 12; Chelsea, Miss E. M. Stone, for Albanian Fund, 10; Everett, 1st Y. P. S. C. E., for work, care Rev. E. P. Holton, 15; Groton, Mrs. E. P. Shumway, for work, care Miss Corinna Shattuck, 25; Littleton, Cousins, for a dinner set, care Miss C. Shattuck, 11; do., Albert Conant, for agricultural implements, care Miss C. Shattuck, 3; Ludlow, ch. of Christ, for work, care Rev. B. K. Hunsberger, 30; Ludlow Center, 1st Cong. ch., for orphanage, care Rev. W. P. Clarke, 12.50; South Acton, Cousins, for dinner set, care Miss C. Shattuck, 3; Springfield, Mr. and Mrs. R. A. Clark, for medical assistant, care Dr. F. F. Tucker, 15.50; do., Mrs. S. L. Woodin, for work, care Rev. E. H. Smith, 4; Wakefield, Mrs. J. C. Whiting, for pupil, care Rev. T. D. Christie, 40; Wellesley, Students of Wellesley College, for use Rev. H. G. Bissell, 120; Woburn, Baldwin Coolidge, for native helper, care Rev. F. M. Price, 5, 621 60
CONNECTICUT. — Elmwood, Cong. Sab. sch., for pupil, care Mrs. H. G. Bissell, 12.20; New London, Mrs. J. N. Harris, for Guadalajara College, 500; Torrington, Y. P. S. C. E., for Bible-reader, care Rev. R. A. Hume, 25; Waterbury, Bunker Hill Cong. ch., for work, care Rev. G. G. Brown, 28; West Hartford, Rev. H. G. Bissell, for native helper, care Rev. R. A. Hume, 20, 585 20
NEW YORK. — Brooklyn, Chinese Sab. sch. of Central Cong. ch., for work, care Rev. C. R. Hager, 126; Jamestown, 1st Cong. Sab. sch., for surgical instruments for Dr. H. L. Underwood, 67; Lockport, Miss Margaret Snell, for pupils, care Miss M. L. Matthews, 3; Malone, Cong. ch., Woman's Miss. Soc., for work, care Dr. F. D. Shepard, 100; New York, Readers of *Christian Herald*, for teacher, care Rev. F. M. Price, 60; New York, No. Cong. Sab. sch., for work, care Miss M. E. Moulton, 25; Port Chester, Letitia W. Simonds, for pupil, care Rev. T. D. Christie, 25; Syracuse, Good Will Cong. ch., Mrs. C. G. Hanchett, for pupil, care Rev. L. P. Peet, 20, 426 00
NEW JERSEY. — East Orange, 1st Y. P. S. C. E., for Bible-reader, care Dr. W. S. Dodd, 10; Friend, through Rev. D. B. Eddy, for work, care Rev. J. C. Perkins, 70, 80 00

PENNSYLVANIA.—Krausdale and Towamencin, Y. P. S. C. E., for use Miss F. K. Heebner, 15; Worcester, Schwenkfelder Cong. Sab. sch., for do., 24.11, 39 11

OHIO.—Cincinnati, Walnut Hills Cong. ch., for pupil, care Miss B. B. Noyes, 15; do., North Fairmount Y. P. S. C. E., for native worker, care Rev. G. H. Hubbard, 8; do., J. C. Noyes, for work, care Miss B. B. Noyes, 50; Cleveland, Hough-av. Y. P. S. C. E., for native helper, care Rev. L. Hodous, 20; Columbus, M. S. B., for native worker, care Rev. G. M. Gardner, 40; Oberlin, G. W. Andrews, 15, and H. G. Husted, 15, for native preacher, care Rev. G. D. Wilder; do., Amelia R. Gaston, for do., 15; do., C. H. Browning, for work, care Rev. F. B. Bridgman, 2; Rockport, Cong. ch., for pupil, care Rev. F. B. Bridgman, 8.26; Sullivan, W. F. Persons, for work, care Rev. H. G. Hubbard, 5; Toledo, Washington-st. Cong. Sab. sch., for pupil, India, 25; York, Cong. ch., Mr. and Mrs. M. E. Branch, for native helper, care Rev. E. H. Smith, 35, 253 26

NORTH CAROLINA.—King's Mountain, Miss L. S. Cathcart, for native helper, care Rev. D. Z. Sheffield, 70 00

INDIANA.—Lafayette, 2d Presb. Sab. sch., for scholarship, care Rev. T. D. Christie, 25 00

ILLINOIS.—Chicago, Grace Cong. ch., Mr. and Mrs. J. A. Werner, for pupils, care Rev. H. G. Bissell, 120; do., do, Mr. and Mrs. Peter Verberg, for do., 10; do., Salem Evan. Free ch., for pupil, care Mrs. R. Winsor, 3.75; do., Ger. Lutheran Y. P. S. C. E., for work, care Rev. C. R. Hager, 4.35; do., Miss M. A. Roberts, for pupils, care Mrs. R. Winsor, 100; Downer's Grove, Y. P. S. C. E., for native worker in India, 10; Elgin, 1st Y. P. S. C. E., for work, care Mrs. A. U. Hall, 25; do., 1st Cong. Sab. sch., for boys' school, Amanzimtoti, 12; Evanston, Miss Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Joy Prairie, Cong. Sab. sch., for pupil in Marathi, 20; Oak Park, 2d Cong. ch., H. F. Sayles, for native worker, care Rev. F. R. Bunker, 20; Roseville, Mr. and Mrs. L. C. Axtell, for use Rev. A. W. Clark, 20, 346 10

MICHIGAN.—Grand Rapids, Park ch. Sab sch., South ch. Y. P. S. C. E., Plainfield-av. Y. P. S. C. E., East-st. Y. P. S. C. E., Smith Memorial Three O'Clocks, all for support Samuel L. Caldwell, 65; Holland, Rev. J. J. Banninga, for new church building at Melur, 75, 140 00

WISCONSIN.—Racine Junction, C. E. Vanzant, for pupil, care Rev. F. R. Bunker, 10 00

MINNESOTA.—Comfrey, Selma Cong. ch. Miss. Soc., for pupil, care Rev. B. K. Hunsberger, 3 75

IOWA.—Charles City, Cong. ch., 37.51, and Sab. sch., 12.80, both for native pastor, Kalgan; Des Moines, Maude M. Perry, for student, care Mrs. Geo. E. White, 31, 81 31

MISSOURI.—St. Louis, Armenians, through Thos. M. Garoian, for work, care Rev. G. C. Raynolds, 43 00

SOUTH DAKOTA.—Fairfax, Bethlehem Ger. Cong. ch., for work, care Rev. C. R. Hager, 5; do., Hope Ger. Cong. ch., for do., 5; Mitchell, C. M. Peck, for native worker, care Rev. R. A. Hume, 36, 46 00

NEBRASKA.—Columbus, Cong. Sab. sch., Miss Graham's class, for work, care Miss Nina E. Rice, 5; Genoa, Cong. Sab. sch., A. E. Gates' class, for do., 11.50, 16 50

MONTANA.—Bozeman, G. M. Fuller, for native helper, care C. C. Fuller, 30 00

COLORADO.—Boulder, Jun. Y. P. S. C. E. of 1st Cong. ch., for pupil, care Rev. and Mrs. R. A. Hume, 20 00

IDAHO.—Mountain Home, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 2 50

WASHINGTON.—Natchez, Rev. and Mrs. Joseph Herbert, for school for blind, care Miss A. L. Millard, 2 50

CALIFORNIA.—San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 3 75

HAWAII.—Honolulu, Friends, for schools in Kusaie and Ponape, 18 00

CANADA.—Delhi, Ida L. Foster, for Bible-woman, care Mrs. H. N. Barnum, 15 00

MICRONESIA.—Kusaie, girls' school, for Okayama Orphanage, 5 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For use of Miss Harriet C. Norton,	10 00	
For pupil, care Miss E. M. Blakely,	30 00	
For use of Miss M. L. Daniels,	10 00	
For work, care Mrs. C. D. Ussher,	25 00	75 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
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For pupil, care Rev. J. C. Perkins,	15 00	
For work, care Dr. F. C. Wellman,	10 00	
For work, care Miss A. C. Salmond,	10 00	
For use of Miss Nina E. Rice,	5 00	
For work, care Rev. J. C. Perkins,	5 00	45 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS
Miss Emily Thompson, Toronto, Ontario,
Treasurer

For pupil, care Rev. C. R. Hager,	15 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
Rev. William T. Gunn, Embro, Ontario,
Treasurer

For work, Chisamba,	72 50

Income Marash Theological Seminary Library

Income to September 1, 1906,	63 06
	3,187 54
Donations received in November,	28,223 18
Legacies received in November,	11,146 63
	39,369 81

Total from September 1, 1906, to November 30, 1906, Donations, $101,402.83; Legacies, $26,944.16 = $128,346.99.

Abbott Fund

CONNECTICUT.—Stanwich, Cong. ch.	19 00
NEW JERSEY.—East Orange, 1st Cong. ch.	25 00
	44 00

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense,

OHIO.—Marietta, Wm. W. Mills,	5 00
NORTH DAKOTA.—Hurdsfield, Rev. G. S. Bascom,	5 00
	10 00

For Plant,

MAINE.—Bangor, Rev. D. N. Beach,	40 00
ILLINOIS.—Evanston, Rev. J. F. Loba, 20; Galesburg, Rev. Thos. McClelland, 25,	45 00
WISCONSIN.—Beloit, Rev. G. R. Leavitt,	30 00
	115 00

The Morning Star

MASSACHUSETTS.—Gloucester, Lanesville Cong. Sab. sch., 1; Rochester, 1st Cong. Sab. sch., 1.50,	2 50
CONNECTICUT.—Middletown, 1st Cong. Sab. sch.	25 00
NEW YORK.—Gaines, Cong. Sab. sch.	3 80
ILLINOIS.—Mendon, Cong. Sab. sch.	7 00
NORTH DAKOTA.—Abercrombie, 1st Cong. Sab. sch, catechism class,	2 00
NEBRASKA.—Germantown, Ger. Cong. Sab. sch.	2 00
	42 30